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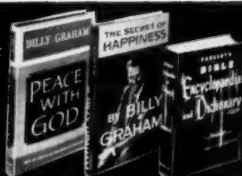


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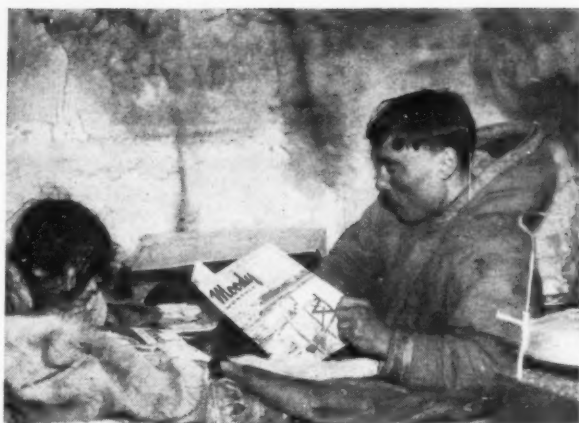
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Moody Monthly receives a warm welcome from Anoe in his igloo.

memo to the reader

Dear Friend:

MOODY MONTHLY readers differ widely—in age, in occupation, in the nature of their Christian service. They also differ with respect to the setting in which they read these pages. Anoe (pronounced Aye-know-ee) reads his copies in an igloo, a half-hidden dot along the western shores of Hudson Bay.

We learned of Anoe from missionary Gleason Ledyard, director of the Eskimo Gospel Crusade and author of the book, *And to the Eskimos*. Mr. Ledyard who shares his copies of MOODY MONTHLY with Anoe adds that the Eskimo is an earnest Christian. Each month he reads through his Eskimo New Testament twice; to date he has memorized more than thirty chapters!

Most of Anoe's reading is done during the long nights after he has tended his trap lines. Following a supper of hot tea and frozen meat, Anoe retreats to the warmth of his sleeping bag. (The igloo is only some fifteen degrees warmer than the temperature outside.) There by the light of a gas lantern he reads till early morning.

As you leaf through these pages this month, you may wish to think for a moment of Anoe, of another far-north MOODY MONTHLY reader in Iceland, of the nearly seven hundred subscribers in Africa, the two in Yugoslavia and the twenty-seven in Greece. These, along with thousands of readers in closer home communities such as Roundup, Mont., and Eight Mile, Ala., make up the MOODY MONTHLY reader family. Their daily lives are as different as the climates and lands in which they live—and yet as Christians they have common needs.

Those of us on the staff count it a privilege indeed to be their pastor in print—and yours as well.

Sincerely in Christ,

Executive Editor

Perhaps there is a place on your prayer list for the members of this world-wide fellowship of MOODY MONTHLY readers and for God's continued blessing on these pages.

March, 1960

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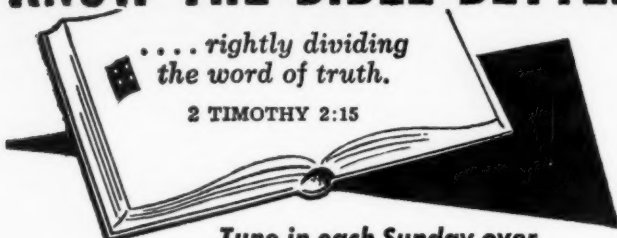
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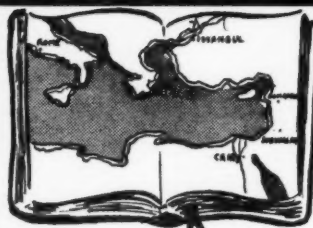
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With information on Alaska flooding the printed page today, the visitor can become more confused with each reading—"Skyscrapers and Igloos," "Cadillacs and Dogteams," "Bathing suits and Parkas." Still the accessible areas form a curtain around the isolated native villages which continue to wait for a witness of the Word. This is the concern of

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This Month

WE'VE picked an excellent piece, we believe, to top our column this month. "Postmark: Patmos," by Philip R. Newell, Bible teacher from our own Moody Bible Institute extension staff, is one of a series of Bible studies on the Book of Revelation. Since the response to our first home study feature was so great, we decided to begin immediately this second series of home study articles.



Newell

MOODY MONTHLY readers will remember the journalistic team from Tennessee, Marie Chapman and Don Rutledge, who regularly combine their writing and photographic skills. This time they've turned out another top story in "Volunteer—16 Hours a Day."

Mrs. Betty Zimmerman, author of "The How of Hospital Visitation," is a second timer in MOODY MONTHLY. Mrs. Zimmerman is from Redwood, Calif., where she is active in Good News clubs, child evangelism, Sunday school classes and teacher training classes.



Zimmerman

Another second timer in our pages is Warren Wiersbe, author of "Scriptures That Sing." Wiersbe, a former pastor from Indiana, keeps a finger fulltime in the journalistic pie by editing *Youth for Christ* magazine.

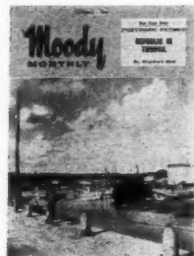


Wiersbe

And let's not forget YOUTH SUPPLEMENT. The information in Dallas Roark's, "A Scholarship for You?" may mean the difference between going or not going to college for some teenager. For teenagers and others (all the way up), there's a thrilling picture story of the Youth for Christ Capital Teen Convention which we've termed "Teenage Invasion."

THE COVER

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Concarneau, France—
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coast of France
(See "Republic in
Turmoil," p. 15)

MOODY MONTHLY

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March, 1960

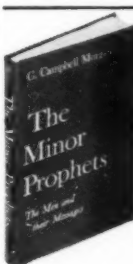
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See advertisement on 3rd Cover

Our Moody Readers

From Abroad

My copy... arrived just in time to be helpful for Christmas, as always. However I must hasten to point out a serious error in the editorial, "What Kind of Watch Night Service?" You state: "Writing two hundred years ago... Charles Haddon Spurgeon..." C. H. Spurgeon was not born two hundred years ago (date of birth, 1834). He did not write the comment upon the revival of New England but preached it on March 28, 1858.

The correct quotation is: "There are, at this time, towns in New England where you could not, even if you searched, find one solitary unconverted person" (*The New Park Street Pulpit*, 1858, Vol. 4, p. 161).—Eric W. Hayden, Pastor, Metropolitan (Spurgeon's) Tabernacle, London, England

Editor's Note: Mr. Hayden is right of course concerning the statement above. The editorial should have read "One hundred years ago," and strictly speaking, should have used "preaching" instead of "writing." We keenly regret slips of this kind; yet they remind us that we do indeed have our treasure in earthen vessels.

We here in our Mission and Literature Center, at the heart of the Roman Catholic world, enjoy very much reading *MOODY MONTHLY*, both for the profitable articles and editorial comment, and for the news on evangelical goings-on. We are now in the midst of a re-modeling which will permit us to open a public reading room, in which *MOODY MONTHLY* and other Moody Press publications will have a prominent place among English language literature displayed.—William C. Standridge, Jr., Rome, Italy

May I also add here what a delight it is to receive *MOODY MONTHLY*. It always comes fresh and inviting, and never an issue passes without a renewed vision in one way or another.

In fact, my wife thinks the same, and it's always a strict example of grace in our home as to who will let the other look at it first.—Rev. C. Alan Stephens, Minister, Dagenham Central Hall, Heathway, Dagenham, Essex, England

Read and Re-read

I have read and re-read Dr. Walvoord's article on "Russia and the Middle East in Prophecy." How eager I am for my lost loved ones to read this too, and become aware of their lost condition and accept Christ before it is too late!—Mrs. C. A. Barge, Macon, Miss.

The article, "Russia and the Middle East in Prophecy" by John F. Walvoord, was excellent. He took the deep subject

of prophecy, which is difficult to express definitely and specifically, and in plain, simple language explained it so everyone could understand.

I have a better understanding now of the probable, final end of this era or age than I ever had previously.—William J. Semmens, Wiley, Colo.

No Easy Reading

Has anyone ever told you that the print in *MOODY MONTHLY* is difficult to read? A friend who is eleven years younger than I agreed. Also there are many older people who read M/M.—Mrs. A. C. Hazlett, Wyoming, Pa.

Home Study

I have received so much help from the message, "A Holy Life and How to Live It." I wish I could get everyone to read it. I sent one friend my books that she might read it.—Mrs. H. R. Rushing, Sugar Land, Tex.

This is really a soul-searching course, but I am enjoying it tremendously. Hope you start another one when this one is finished!—Mrs. George W. Van Horn, Pontiac, Mich.

The course I am taking in the *MOODY MONTHLY* is helping me so much in my spiritual growth.—Edith C. White, Suffolk, Va.

Your magazine continues to be such an inspiration to us, and now we especially are happy to have the new feature, "A Holy Life and How to Live It," for we were able to get several women in our Sunday school class to subscribe for the magazine on the introductory basis, just because of that feature.—Mrs. Peter W. Smith, Cumberland, Md.

Our Own Backyard

Many thanks for your November cover. If it was found to be depressing, then we may become further depressed, distressed and disturbed about the apathetic attitude of American Christians toward such a condition as the cover depicts.

Perhaps we should look around in our own backyards, too! In our work, we see many actual cases of material and spiritual poverty—cases which would rival situations in many foreign countries.—Rev. Kenneth Mueller, Missionary Gospel Fellowship, Yuba City, Calif.

Christmas in Jail

Your magazine always brings me so many wonderful things. What an immensely challenging article about Chaplain King, "He'll Spend Christmas in Jail" by June Oulund! What a call to arms for all soldiers of the Cross who are asleep!—Mrs. John L. Woodward, Durham, S.C.

report

The month's **WORLDWIDE NEWS** in brief

THREE UNUSUAL GATHERINGS—a record breaking assemblage of Christian medical men, an orderly army of Christian teenagers and a purposeful series of meetings by laymen in Miami Beach, Fla.—combined to spell out a testimony noted across the country in recent weeks.

Mission board executives along with Christians in the medical field shared in the first International Convention on Missionary Medicine on the Wheaton College campus, December 27-30. Sponsored by the Christian Medical Society, the convention was first expected to attract 100 delegates. Interest mushroomed until by the close of the conference 785 delegates had registered from thirty-nine states, four Canadian provinces and twenty-five foreign countries.

Participants included practicing physicians and dentists, interns, administrators, medical and pre-medical students, nurses, nursing students and others interested in medical missions.

In keeping with the theme, "The Man God Uses," the conference discussed the role of the individual medical missionary, including possibilities linked with posts as instructors and professors in foreign medical schools, in medical openings on the staffs of foreign governments or with agencies such as the World Health Organization or the International Cooperative Agency of the U.S. Government.

TEN THOUSAND TEEN AGERS IN WASHINGTON

The success of the teen-age convention also exceeded expectations of its sponsors. Ten thousand teen-agers from forty-eight states and fourteen foreign countries converged on Washington D.C., December 28 for Youth for Christ's Capital Teen Convention.

Senator Frank Carlson (R.-Kan.), convention general chairman, called the convention "the most memorable the capital had ever seen." Newspapers, radio and television reports carried the story throughout the country while the U.S. Information Agency cabled convention news to eighty-two foreign countries. Voice of America broadcasts beamed it behind the Iron Curtain.

The three-day convention featured addresses by Dr. Ted W. Engstrom, YFCI president, evangelist Billy Graham, Senator Carlson and Dr. Bob Pierce, along with special seminars on youth problems and fun features (See story in YOUTH SUPPLEMENT). Government officials and police de-

Fire at Taylor University, Upland, Ind. (See fire story on p. 7).

Chronicle-Tribune photo



March, 1960

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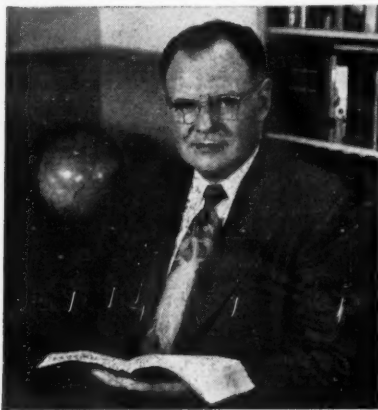
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"Various expressions are to be found throughout the Bible which make us understand that the writers claimed that what they were writing was God's message. The expression 'Thus saith the Lord' and its equivalents occur hundreds of times. The Lord Jesus put His seal upon the divine origin of the Old Testament: '... the scripture cannot be broken' (John 10:35); '... one jot or one tittle shall in no wise pass from the law, till all be fulfilled' (Matthew 5:18).

"The Bible has something to say as well about the process of this inspiration, for it declares that 'holy men of God spake as they were moved by the Holy Ghost' (II Peter 1:21). We therefore conclude that God revealed His truth to these men, that He moved them to speak and write, and that—in the miracle of divine use of human instruments—there has been given to us God's Word in deed and in truth. We insist that by providence, in their heredity, background, training and experience, God brought these men to the place in which He could use them—not as automatons, but as servants whose personalities were wholly surrendered to Him—to give the sons of men the infallible, inerrant Word of God."

Every Christian should have a copy of Dr. Culbertson's book *God's Provision for Holy Living*, a happy blending of Bible study and practical exhortation. 112 pages paper bound. For your free copy, write Moody Bible Institute, Dept. M-0-861, 820 N. LaSalle Street, Chicago 10, Illinois.

scribed delegates as the best behaved teen-agers they had ever seen.

LAYMEN AND LEADERSHIP

At the third gathering, more than 850 leaders in industry, public affairs, medicine, education and law participated in the fifth Layman's Leadership Institute, January 13-16, at Miami Beach, Fla. Purpose of the sessions was to strengthen the spiritual lives of those who influence the nation in business, politics and science.

Seventeen conferences on subjects varying from Christian business ethics and Christian management and personnel relations to theology of the laity

were scheduled simultaneously during hour-and-a-half daily conference periods. The institute was sponsored jointly by Billy Graham, Texas grocery executive Howard E. Butt and Southern Baptist Theological Seminary president Duke K. McCall.

Butt reminded the laymen that although Christianity in our day has been "tailored to fit into society . . . Jesus Christ was an 'outsider,' just as the great leaders of Christianity like Martin Luther and John Wesley were 'outsiders.' They came out for the things in which they believed."

Andrew Blane, a doctoral student in Russian studies at Harvard University, warned against the danger of laymen

NAMES IN THE NEWS



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• **CHARLES E. FULLER**, radio preacher on the "Old Fashioned Revival Hour" program, was given the annual Award of Merit by the National Religious Broadcasters organization. The award was coincident with the observance of the 35th anniversary of the program.

• **MERRILL C. TENNEY**, dean of the graduate school of Wheaton College (Ill.), was honored at the December meeting of the Evangelical Theological Society. The ETS presented a plaque to him in recognition of services as the society's first vice-president.

• **DAVID STEIGER**, senior pilot for Missionary Aviation Fellowship, was honored by the Dutch queen. The Companionship of the Order of Orange-Nassau was conferred on Steiger by Queen Juliana of the Netherlands. Steiger's work has been in Dutch New Guinea.

• **ALLAN A. MACRAE**, president of Faith Theological Seminary, was elected president of the Evangelical Theological Society at the Society's December meeting in Wheaton, Ill.

• **JACK CONNER**, well-known marimba and vibraphone artist, has been named special representative for World Vision. Conner has played on four

continents and at many evangelistic crusades.

• **PIERRE W. DUBOSE**, founder and president of Hampden DuBose Academy, Zellwood, Fla., died on December 15 after a short illness. Dr. DuBose, 67, founded the academy in 1934.

• **THOMAS MOSELEY**, president emeritus of Nyack Missionary College, died on December 15, 1959, in Glendale, Calif. Dr. Moseley retired in 1958 after serving Nyack for eighteen years.

• **KATHERYN N. WATSON**, wife of Tom Watson, Jr., founder and director of TEAM radio station HLKX at Inchon, Korea, will be memorialized by a much-needed new building to house studio and office facilities for the station. Mrs. Watson died of cancer last October.

• **EUGENE MCGEE**, former director of Youth for Christ work in Chicago, has been assigned to direct YFC activities in France.

• **D. KENNETH REISINGER** is the new Eastern Regional Director of Education Services for Gospel Light Publications. His resignation as president of the Evangelical Teacher Training Association has been announced effective as of March 1.

becoming just another group of preachers, speaking at civic clubs rather than churches. "It is only through laymen," he said, "that God can have a hand in the decisions made by the city council, the board of directors of a business or in other areas of living."

FIRE AT TAYLOR UNIVERSITY

Fire destroyed the sixty-seven-year-old administration building of Taylor University at Upland, Ind., on January 16.

The first major fire in the Christian college's 114-year history swept the main campus building taking with it valuable papers, records and scientific equipment.

The fire was discovered in the chemistry laboratory by a student watchman, but firemen from nine communities were hindered by twenty-degree weather and poor water pressure.

One Taylor official said that the replacement value of the building would probably run at least three-fourths of a million dollars. The building housed all administrative offices, nine classrooms, art and speech departments, a museum and the chemistry department.

Current financial records were in fire-proof safes, but prospective student files and alumni records were lost. Also lost: a nearly completed manuscript by Taylor president Dr. B. Joseph Martin.

The college alumni association has already begun a drive for funds for a new building.

CRUSADE IN AFRICA

Billy Graham is scheduled to finish his tour of sixteen cities in nine African countries this month, then go home for two and a half months before the National Capitol crusade in June.

A reporter assigned to cover the crusade wrote that Graham is aware of the fast running tide of African freedom and nationalism and is proclaiming Christ as the one who alone makes men truly free. There is a studied effort going on to make the meetings training grounds for Christian leaders. Besides the immediate goal of seeing men come to Christ there is also the hope that missionaries and nationals, as well as

[Continued on page 66]

PRAY FOR AFRICA

Special prayer is requested for the concluding meetings of the Graham meetings in Africa. The schedule is as follows:

Kenya	March 1
Ruanda/Urundi	March 2-3
Kenya	March 4-6
Ethiopia	March 7-10

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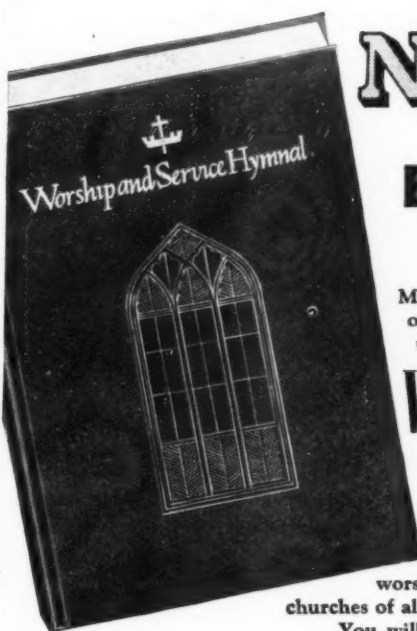
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EDITORIALS

A Roman Catholic for President?

It is popular today to seek men's opinions about this controversial subject. A recent poll is said to have been addressed to over 10,000 Protestant ministers. The report indicated that of over 900 who responded only 57 held that "the religious affiliation of a presidential candidate is irrelevant." The recent contest for gubernatorial nomination in Louisiana is being interpreted as pertinent to this subject: for the Roman Catholic candidate carried all the parishes in which a majority of the voting population was of that faith, and lost in all except seven parishes in which the opposite was true.

While it is hardly necessary to make the observation for MOODY MONTHLY readers, we do point out that the hesitancy of many Protestants to endorse a Roman Catholic nominee for an important office does not logically stem from the person involved (unless he be personally unfit for office), but rather from the teaching and demands of his church connection.

The history, past and present, of Rome's dealings in Catholic-dominated countries does not elicit confidence. Furthermore, Rome's opposition to the doctrine of the separation of church and state, with its related and supporting tenets, inspires suspicion and uneasiness lest basic American concepts ultimately be altered. Many a Protestant believes that the best protection is to prevent the first crack in the wall.

America's Soft Streak

The soul of America has changed in many ways. We do not affirm that all these changes have been for the worse. But whether "for better for worse, for richer for poorer," the change is clear.

Good arguments may be made for certain social changes. But many are not unmitigated blessings. The concepts of initiative, industry, frugality, thrift, personal responsibility have been radically altered by the introduction of socialistic practices. "Rugged individualism" has become a bad word, identified with unscrupulous exploitation of the downtrodden.

The alteration of these old-fashioned virtues associated with the Pilgrims and the Puritans has its own evil progeny. To protect ourselves against exploitation, we set up work laws which all too often have resulted in contentment with mediocrity. To be sure of a more even distribution of wealth, we "soak the rich to care for the poor" and discover that initiative is frustrated and industriousness is shortchanged.

But there are other dire results. It seems that all too many people, anxious to avoid the higher percentage of taxes on larger income, have resorted to illegal means of avoiding the "penalty" involved. And that result is clearly the surrender of integrity.

Moreover, seemingly regardless of the consequences which history abundantly demonstrates, city, state and national governments have increased their demands for taxes, so that there is no end to expansion and no reason to believe that any other philosophy is dominant than "easy come, easy go." And that concept always results in prodigality and ultimate ruin.

A certain measure of confidence has been possible in view of the efforts of some of our national leaders to curb the rush toward a financial situation which might well result in disaster. Men like Herbert Hoover and Harry F. Byrd are lonely voices, but they are voices. President Eisenhower's concern in this direction is to be praised.

March, 1960

We need a spiritual revival; oh, how we need it. And one of the results of such a movement of the Holy Spirit will be a return, not necessarily to the way our fathers lived, but to the basic ideals of honesty, industry and responsibility. May God deliver us from the prevalent ideas so graphically expressed in the aphorisms: "What is there in it for me?" "There's always more where that came from." "The world owes me a living." "How can I get out of work?"

The path back will be hard. Self-annihilation is never popular. Self-indulgence is never hard to sell. "Spoil yourself a little" makes its appeal. And the greatest tragedy is that this devotion to false values has invaded Christian circles.

Men devoted to a way of life sworn to slay our way of life are serious. Self-discipline, austerity, devotion to an ideal are theirs. Lack of restraint, softness, carelessness and unconcern are ours. Will anything less than national disaster sober us?

Let's Keep to the Words

It seems to us that some new emphases should be laid these days on some old doctrines. One we have in mind just now is the verbal inspiration of the Bible.

Time was when orthodox Christians differed little in their definition of the term. It meant simply that in the original writings of Scripture, the words were God-breathed, the writers speaking as they were moved by the Holy Spirit (II Tim. 3:16; I Pet. 1:21).

Lately, however, as we have read what some fellow Christians have said, we have wondered if in talking about verbal inspiration we are talking about the same thing. Whereas once it meant unequivocally that the words were inspired, now it means the larger concepts, the underlying principles, or even the over-all subjects of the Bible.

Perhaps this drift explains the dearth of expository preaching today. In the revival under Nehemiah, the prophet Nehemiah "read in the book in the law of God distinctly, and gave the sense." It seems a shame to us to be able to walk into a Bible-believing church and not have cause to continually refer to the Book.

We wonder if we are not in danger of surrendering a precious heritage. Plain people need to read and hear the plain doctrines of Scripture, given not in the language of theology or philosophy or psychology or sociology, but in the words of Scripture itself.

The common people heard Christ gladly. He had a message to give, and He gave it to them in the language they understood. Is He not a good enough example to follow? Two millennia have not changed men. They still need to be reconciled to God, and to have the Life of God indwelling them and empowering them. The Bible is God's Book to tell them how to get it—in their own language.

It's a Book of words. "God spake all these words" (Ex. 20:1). "I have put my words in thy mouth" (Isa. 51:16). "Thy words were found and I did eat them; and thy words became to me the joy and rejoicing of my heart" (Jer. 15:16). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Examples like these abound throughout the Scriptures.

Let's keep to the words. The day may come, and perhaps now is, when "the Lord God . . . will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11).

Sleeping on Our Powder Kegs

Most citizens and, we understand, military men as well, find it difficult to realize the extent to which the nation would suffer if we had an all-out nuclear attack. Now, however, the unpleasant picture has been sketched in some detail by a subcommittee of Congress's Joint Committee on Atomic Energy.

A summary of this report in *U.S. News and World Report* indicates that a massive attack would directly endanger about half of all Americans, especially those in the seventy-one biggest cities, twenty-one atomic installations and 132 key military bases. Probably some 50 million Americans would be killed and another 20 million seriously injured. Most big cities would be wrecked, a fourth of all dwellings destroyed and another fourth made unusable. Food supplies would be contaminated, and hours after the attack roughly 30 per cent of the country would be covered by enough fall-out to make it hazardous.

These are unpleasant facts, but they are facts that should be faced. The U.S. government and the public as a whole have been accused of living carelessly on a powder keg, and yet the subcommittee mentioned above estimates that civil defense preparedness could reduce fatalities on the assumed attack described from 25 per cent of the population to only 3 per cent.

The government and the public are no more complacent, we suspect, than Christians. "We will have tomorrow and tomorrow," we say. "There is time enough to remind church members that they are responsible to God; time enough to tell the lost of Christ; time enough . . ."

But the facts remain. We live near the edge of tragedy. God grant that it may not come, but no man knows what a day will bring. One thing we know: *we have today*. We ought to use it; we may not have tomorrow.

Lost Success

A recent series of newspaper articles asked this arresting question of successful businessmen: "Will you be alive to enjoy your success?"

The author, Lelord Kordel, was concerned with the fact that too many businessmen are so preoccupied in winning financial success that they are willing to sell their very lives for rewards from which they never benefit.

The businessman is "too often killing himself to pro-

duce a better world for his wife and children to enjoy," the articles insist. To back this up they point out that nearly a million American men a year "kill themselves just as surely as if they jumped into the East River, played Russian roulette or swallowed poison." And they add that five times as many men die from heart attacks as did twenty-five years ago.

The argument is a telling one. No one in his right mind will barter years from his life expectancy if he is convinced that he will never live to enjoy the wealth that he gains in return. But what of the man who pours his whole life into the task of making money and neglects his immortal soul? Or what of the man who has prepared for the life to come in the sense of receiving the gift of salvation but who continues to make all his deposits in a currency good only in this world?

Remember our Lord's parable in Luke 20 about the rich man who pulled down his barns and built greater ones? There is compassion as well as condemnation in the judgment of God who says, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

There is a still more important consideration. True life is eternal life imparted by God—a blessed, vital life of fellowship with Him. In contrast is the way of those that perish—eternal, misery-filled but conscious separation from the God who sought our love. If you have set your signs on mere success, Mr. Kordel's question presses on a far more serious level: "Will you be *alive* to enjoy your earthly life's investment?"

The Real Reason

What is the real reason for our seeking the Holy Spirit?

Charles H. Spurgeon in *Faith's Checkbook* says that we should seek the illumination of the Spirit, "not to gratify our curiosity, nor even to bring us personal comfort, so much as to glorify the Lord Jesus." "Oh, to have such vivid impressions of His person and work and glory," Spurgeon went on, "that we may with heart and soul cry out to His praise! Where there is a heart enriched by the Holy Ghost's teaching, there will be a Saviour glorified beyond expression."

Why do we seek the Holy Spirit? We may well ask ourselves the question, then pray with Spurgeon, "Come Holy Spirit, heavenly light, and show us Jesus our Lord!"

Coming Next Month

EASTER AT THE EMPTY TOMB

Imagine, if you can, being in Jerusalem at Easter. Seated before you are perhaps a thousand people. Behind you is the tomb that many believe is the one in which the body of our Lord was laid. And you have been asked to preach the Easter message at this place! Such was the experience of William W. Orr who next month shares his impressions with you in a different kind of Easter article.

OPERATION CHURCH EXTENSION

There's a new church on the corner lot. How did it get there? And how can one like it be placed in your community or that one just south of town? Neil Winegarden answers these and other pertinent questions in his helpful report on Charles Svoboda who has had a unique ministry in organizing churches. You'll find an appealing blend of interest, humor and valuable know-how in this special feature for next month.

MISSIONARY JOURNEY TO THE EDGE OF TOWN

They were praying about missionary service—in New Guinea, Africa, Formosa. Then, surprisingly, God led them to begin work at the edge of their own home town. This was the unusual way in which the McBirney family was led to establish and carry on a Bible class for children at a local trailer court. It's a true story which may suggest something new for you in the way of Christian service.

Here's my counsel
to fellow
Christians

when
they say:



"We'd like to put our money in the Lord's work, but we need the income from it"

(—and if you are faced with the same problem, perhaps you'd be interested in hearing what I tell these Christian friends)

I know of a very satisfying solution that will enable you to give to the Lord's work—and to receive a regular, secure income, too.

I can recommend two plans which have been well received by many Christian men and women—both provide generous returns on your money, and without risk of any kind.

Income for Life . . .

The first is Moody Annuities, which assure you of a guaranteed income (up to 8¼%, depending on your age) as long as you live. These annuities are backed by all the resources of Moody Bible Institute. The Institute has never been late, or missed a single payment in more than 50 years.

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is my other recommendation for you. This plan enables you to place surplus funds in the Lord's work—with the privilege of withdrawal in case of emergency. Deposits (in multiples of \$100) may be made at any time. Current rate of interest on this plan is 3½% per year. This plan is also backed by all the resources of the Institute.

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I heartily recommend both plans for your consideration and would suggest that you

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my neighbor's child

By PIDGE EARLY

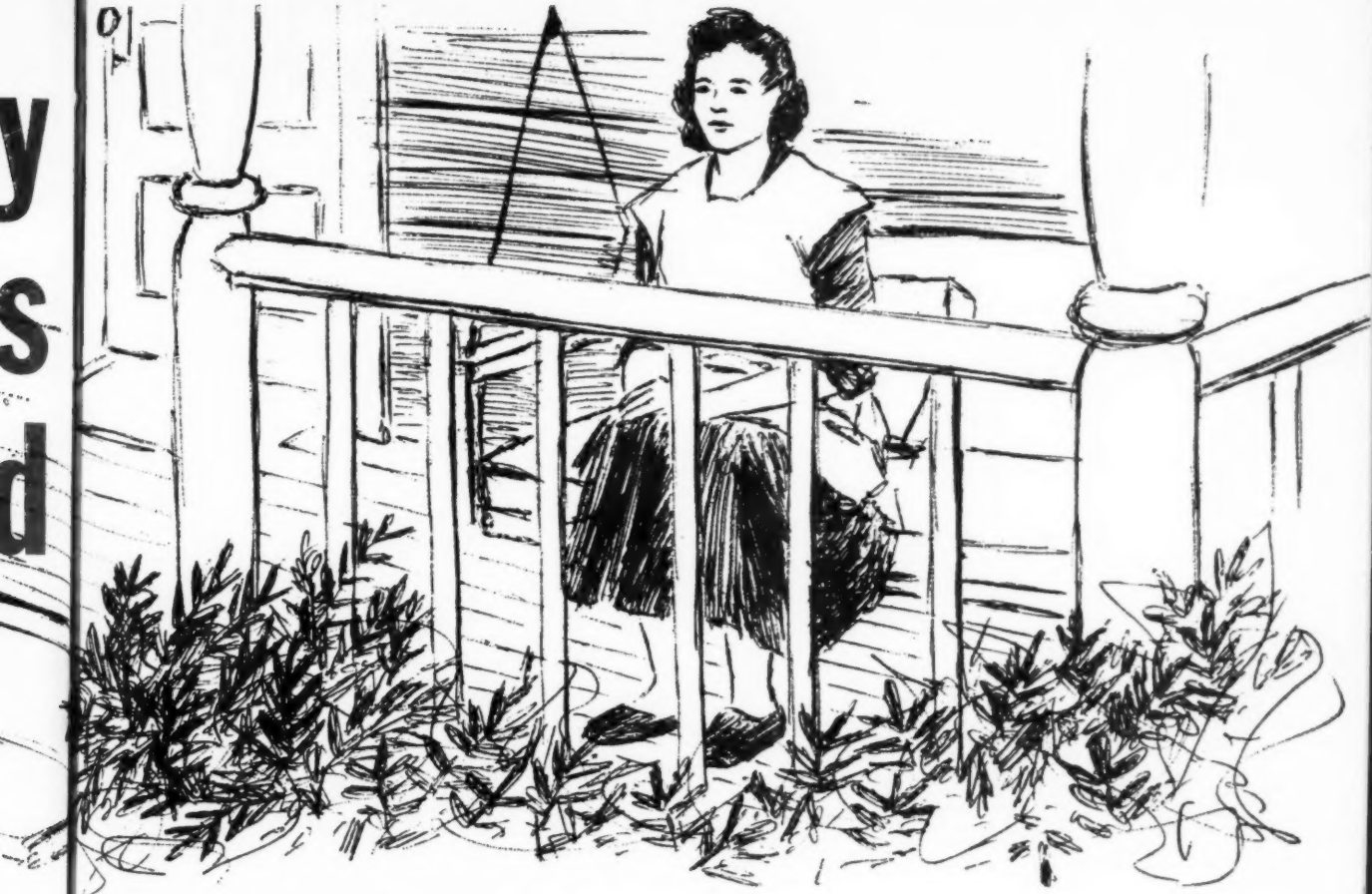
THE boy first came to my notice one clear morning in early spring. I was sitting on my front veranda—ours is an old-fashioned southern home—enjoying the cool freshness of the day when I saw him in the middle of the street, yelling frantically and throwing his hands out to every automobile that passed.

Seemingly without fear of the danger involved, the child—he could not have been more than six—was causing no end of alarm and unnecessary delay to the flow of traffic. Finally, one driver stopped his car close to the curb, got out and yelled furiously at the child. He ended his tirade with an oath, shoved the boy roughly to the sidewalk, re-entered his car and drove off.

To my amazement, the boy got to his feet, responded with an oath equal in fury to the one he had received and yelled after him, "Mind your own business! I'm an automobile man, too!"

The boy was a stranger to me, though from his actions he seemed to belong in the neighborhood. For a long time I sat in my porch swing watching his antics as he played at the curb.

He would scoot along in his make-believe automobile, puffing and blowing, his round face flushed from exertion, using every ounce of energy in his little restless body. Every now and then he



would give a loud "beep! beep!" and shoot up the driveway leading to my garage, his body in a sitting position to resemble the driver of an automobile, his shoes scraping the hard cement.

Relaxing there on the veranda, I got to wondering how parents managed to clothe and shoe their children at the prices asked at the city stores these days. Just then the boy shot by me, waving a friendly greeting.

It was then I resolved to claim his acquaintance and gain his friendship if I could. So I called pleasantly, "My, but that's a noisy automobile you're driving!" He looked at me curiously as he drew near the steps. Then, leaving his imaginary car on the sidewalk, he came up on the porch, took his place beside me and began telling me about the automobile factory he was going to own when he got big like his Dad. He also told me his name was Mark.

♦ That was the beginning. In one short hour Mark told me more about engines, tires, sparkplugs, and even batteries of an automobile, than I had learned in a lifetime. And in explaining what he conceived was the necessary boldness and skill to drive a car, he went through all the maneuvers essential to the real thing.

When it was all over, he sounded his

"beep! beep!", stepped up his make believe engine and took off for parts unknown. Musically his voice echoed across the lawn until it was lost in the noise of a busy thoroughfare.

The next time I saw this child of the street and the neighborhood was when I came to the door to answer a timid knock.

"Do you want your yard cleaned?" asked the barefoot boy in the doorway. "I'll pick up all the sticks and the stones. But I can't work for nothing. It's hard work to do all that, you know."

On and on he rattled, trying to convince me that the job needed doing and that he was the one to do it.

I gave him the job. Then I watched him with interest and a happy heart as he endeavored to complete the task. At the end he insisted that I pay him in nickels and pennies, since he liked Lincoln and the buffalo best.

When I asked him way, he answered, "The buffalo stands for the history of our country, and Lincoln was the greatest man who ever lived because he freed the slaves."

Marveling with a gasp at his ready use of words, I decided that he must have learned it all by heart. Later, when I asked him about it, he said, "My Dad made that all clear to me, and I'll stand

by it just as long as I'm alive."

Four five-cent pieces and five pennies I gave him, and he said, "That's enough. You pay well for work honestly done." Then, beaming a smile at me, he was off like a flash of light.

I knew then I was in for an experience I would never forget, a lasting picture to hang in memory's halls.

A few minutes later, candy in both hands, Mark came to my veranda where I was sitting in deep meditation. He was humming, of all tunes,

*All things wise and wonderful,
The Lord God made them all.*

Then he slipped into the swing close to my side to chat with me. I noted that he did not offer me any of his candy, and told myself that either he was selfish or his parents had forgotten to teach him politeness.

As he sat there, he talked and rattled away on every conceivable topic of interest to a child—and of grown folks who are interested in childish things—from engines to cats to dogs to birds to lilies of the field. And all the while I scrutinized my neighbor's child.

There were Bible stories, he informed me, that it was his mission to let everybody know, because this life wasn't all, the reason being that Jesus had made the way to eternal life for us.

While his older brother and sister attended school,

Mark roamed the streets, "bothering the neighbors"

He quizzed me on this. "Have you made the great decision?" he asked. "Do you know about the new life?"

Tears filled my eyes as I whispered happily, "I have indeed."

To this he answered, "You are very wise." At which remark both of us smiled broadly.

A deep silence followed. Mark sat very still, looking heavenward as though in deep thought. That was when I saw the depths of his nature, the boy-soul behind the face. A healthy looking youngster he was, with dark appealing eyes looking out from a frank, honest face.

And yet he was not truly honest, I was to find out, for he would steal anything his fancy desired. He would help himself to your choicest roses without a thought of asking, or take your prettiest swing pillow to his own play yard for his kitten to sleep on, and never bring it back.

Many of the folk on our block despised him for this. But neighborhood reaction made little impression on my neighbor's child, and he continued to do just about as he pleased.

♦ MARK was shockingly unacquainted with the blessings of soap and water. Hands and feet and legs and arms were dirty most of the time. I told him how I loved the cool water in the summer time, and inquired if he wouldn't like some time to bathe his feet in a tub of clear water with a bar of perfumed soap.

"Oh, no!" he quickly objected. "That might give me a cold. You see, I have to watch myself so I won't get sick and be a care to my mother."

I learned also that his father and mother worked during the day, and that an older child had the care of three younger children. A cleaning woman also was supposed to take care of the boy, but nobody saw her very much. During the school term, while the older brother and sister attended school, my little friend roamed the streets.

"Bothering the neighbors," was the way he explained it.

The first time he told me that he reached up, patted my face kindly, and whispered, "You are not in that bunch, because you have proved that you love me. The others think I'm a plumb nuisance."

♦ YET, in spite of his loneliness, Mark was truly happy. He was a free soul. He feared no one. Sympathy he refused to accept. Often in his deepest distress he would swear most profanely to give the impression that he was well able to care for himself and that all had better un-

derstand that he could fight his own battles!

Herein was vested his authority of government: he could fight, he could curse, he could snitch (when the spirit moved him), and he could, on occasion, lie like the well-known trooper.

Yet, withal, he was affectionate, always willing to serve, open and true in many ways, industrious when it pleased him.

He loved music, and would sit entranced for hours on someone's porch listening to a radio blasting away or to

and his dog. They were a source of pleasure in my life and a channel of blessing to my soul. I am sure that in old age I will reminisce gladly about my good friend Mark and his little dog Lickem.

♦ THEREAFTER I found myself regularly seeking my favorite spot in the swing, or in the secluded chair behind the rose vines, for no other reason than to watch my neighbor friend and his pal at play.

During those peaceful hours I learned many a lesson. I saw the depths that lie beneath the surface of all living creatures. Never have I seen life in its fullness and beauty and vitality than in the throbbing, beating, ever-moving activities of my neighbor's child. And I trust that even when I am aged and decrepit, those memories will do much to keep my spirit young and my soul afire.

♦ THEN, one day, Mark and his family moved away. He came to bid me goodbye, bringing his mother with him.

It was my first meeting with his mother. I saw a lovely face, once pretty, now lined and careworn, with dark, brooding eyes. With tears she thanked me for my interest and watch over her son.

"My husband and I have asked God for a long time to change things so that I could take my rightful place in the home," she said. "I couldn't before, you see, because my husband came back crippled from the war. But God watched over us, because He sent you to be a kind of mother to my boy. Thank you for your devotion. Many have scorned him. Others wanted us to put him into an institution. But I couldn't. A cleaning woman was supposed to look after him, but we couldn't pay her regularly. And when we complained, she said, 'Pay me more often and I'll watch him better. Anyway, kids learn better how to take care of themselves by hard knocks. And if you know so much about God, why don't you trust Him?'"

A long silence lay between us, then...

"Now it is well with us again," Mark's mother whispered. "We're moving into a new home in another city, and I won't have to work any more. God be praised!"

Then Mark came close, and when I lifted the little tyke up he threw his arms around my neck and kissed me.

"Goodbye," he said, "and God love you. I'm coming back to see you some day. Maybe not till I'm a big boy, but I'll come, don't you worry. Please don't forget me."

As if I could! You see, I never had children of my own, and it makes a difference...

END

Let's Stop Awhile

CORDELIA SPITZER

Let's stop awhile . . . or slow our haste,
At least, to something like a walk;
And take a bit of time to taste
Life's gifts: the pleasantness of talk
With friends; communion with our God
And with the things which He has made,
The smell of rain on thirsty sod,
The early robin's serenade
To spring. Let us be still an hour,
Look up and feel the majesty
Of stars, and the Creator's power,
And the wonder of infinity.
Let us give childhood time. Have we
Not learned that childhood will not wait?
While there is opportunity
Let's learn to live. The hour grows late.

someone playing a piano or practicing a horn.

One day he brought a friend—a puppy, a "new" one. The two were well met. For one thing the dog looked every bit as bedraggled as he and just as careless of what people thought of him. Each had a strong sense of ownership in the other, and they were not averse to demonstrating their affection.

The boy would say, "Lickem" (that was his name!), "I sure love you!" And for answer the dog would put his moist nose against the lad's cheek and with a long sweep of his red pointed tongue lap a kiss across the lad's face. Laughing, the boy would wipe his face with the sleeve of his blue cotton shirt and hug his companion with delight.

And the neighbors? "They make a good pair," they said. "Two of a kind. They're a nuisance, both of them." And so on.

But I enjoyed the visits of both Mark



REPUBLIC IN TURMOIL

*You find religion everywhere,
but born-again believers
are few and far between*

By Brian B. Tatford

A GREAT nation of the world is passing through the pangs of political birth. That land is France. Her 43 million people have watched the establishment of new governmental and legislative institutions designed to insure continuity in a state which has known political instability for many years.

Religiously, however, few believers outside the continent of Europe realize that France is one of the greatest mission fields open to the gospel today. It is not a question of converting Roman Catholics, but of bringing the gospel to those outside any established form of belief.

Certain regions, such as the Savoy, Brittany or the island of Corsica, are profoundly Catholic, while others are characterized by a spiritual vacuum. In Brittany one often sees hundreds of people lining the roads and lanes as a religious procession wends its way to a shrine. A group of men bears aloft some sacred relic of a saint or maybe a nail or a splinter reputed to come from the cross of Christ. Aged Breton women, wrapped in their shawls and wearing lace bonnets, bow down in wonderment as the precious object passes in front of them. Sometimes, as the host is carried in, the *defilé* (unbelieving) people are heard to murmur, "You can get up now, God has gone by."

In this superstitious region, studded with shrines and stone calvaries, a handful of men and women seek to make known the true God and the salvation which He has freely given by grace. Opposition is both strong and subtle. The priest appears friendly, but families are threatened if they allow their children to come to Thursday Bible class. It becomes difficult to hire a hall in the town, and proceedings to obtain the right to use an empty chapel lead to no successful conclusion. Information necessary for obtaining permission is cunningly withheld.

In thickly wooded Normandy, witchcraft is still practiced. It is not surprising



"The Bible, Word of God," is the clear witness of this Bible stand in a small town in France.

that some of the more emotional sects have become particularly strong in this area. Roman Catholicism is so estranged from Christianity that children associate the churches with Mary and the saints rather than with the Saviour.

Paris, the hub of all that is French, spreads out its tentacles from the island on which stands the Cathedral of Notre Dame. In the more exclusive quarters, membership in the church is a corollary with class status. Such membership is less necessary once the *Sixième* and the Luxembourg Park area have given way to the fourteenth *arrondissement* and the Gate of Orléans. Here the newness of the car and the right type of wine to drink with each dish on the menu are attributes of social "rightness." One is nominally Catholic for, after all, there's a big church on the Place d' Alesia but the priests know they must not bother folks more than necessary. In Menilmontant, however, the priest is already an archaic survival of a previous civilization and religious matters are not even worth discussing.

♦ ALL this, you may say, is only a picture in other colors of the situation in many lands today where the majority of people are not strictly unbelievers, but are rather apathetic to all religious matters. With France, however, the difference is that the evangelical Christian community is so small that it desperately needs help from more favored lands. Tiny groups of evangelicals, often with little teaching and leadership, struggle to maintain their testimony but have no means to make an impact. Many assemblies and churches are constituted by one or perhaps two families. In some places meetings are held only once a month or when an itinerant worker visits the group.

Places of worship are generally a makeshift attempt to provide a meeting center, for funds are not available to obtain anything more worthy of the purpose. A hall recently enlarged in the Savoy drew

twice as many people almost immediately after it had been completed. In the same area, a small car doubled the usefulness of a worker, enabling him to make more visits and develop a flourishing young people's work which augurs well for a new indigenous church in the town.

Up in the north of France, where the Flemish tongue and wooden clogs clumping on the square paving stones reminds one of the nearness of the Low Countries, is the town of Hazebrouck. One leaves the shadow of the great Catholic church in the center of town and plunges up a side street where a line of garages is situated. Opening the door of one, on Sunday morning, one is surprised to discover a small group of people huddled together on benches to sing hymns and to read the Word of God. There is nothing clandestine in their activities, although the unattractive surroundings succeed in keeping interested strangers away. Rather, their means do not allow them to purchase anything else. Half-a-dozen young people work as full-time missionaries in this northern area and their support comes mainly from a band of interested young people in Britain.

But to return to the capital, one may board any one of the *rapides* of the

French National Railways in any direction, only to travel a great distance between successive groups of evangelical Christians.

♦ LET us travel a long night's journey down to the southwest to Toulouse and there board a Michelin railcar for a further three hours' journey into the Pyrenees. Awaiting us are a young Scottish missionary and his wife. He asks us to join him as he visits homes in a neighboring village with Scripture portions.

Sometimes the door is shut in our faces as we are mistaken for Jehovah's Witnesses. At other times we are able to open up the Word of Life. On several occasions people hold the Bible in their hands for the first time. Some buy it, some read it, others forget it, others refuse to pay any attention—and yet the seed of salvation is sown.

Back in his home, our missionary friend shares the joys and disappointments of the day with the only other Christian family in the town. Miles away to the north is another little market town where a small evangelical church exists; otherwise the nearest Christians are found in the city we left in the morning.

♦ THERE is room in this great land for all those who are willing to identify themselves with the people and to found a truly French work. Some missionary societies issue glowing reports of work which has been organized as though it were in a nineteenth century British colony. But when hard facts of actual results are examined on the spot, they negate the reports.

The successful workers are those who are able to work on a team with Frenchmen as leaders. For such men, and for those who supply them with the necessary modern tools of evangelism, there is an open door in France. Great areas of the country await the preaching of the gospel of Jesus Christ by those who respond to a live call inspired by the Holy Spirit of God. END

French Crowds See Gospel Films

A different approach to evangelism in France is meeting with outstanding success according to a recent report from Pocket Testament League Associate John H. Jesburg.

The method features a showing of the Moody Bible Institute gospel science film, "Prior Claim," followed by a brief gospel message. Each person attending is then offered a free Pocket Testament League Gospel of John.

In Savigny where Dan Feryance (Baptist Mid-Missions) and Jesburg held their first Saturday night showing, the two men rented the smaller of two halls with a seating capacity of 125. Before time for

the showing, it was packed, making it necessary to move to a hall which seated 400. The larger hall was filled to capacity. Most of those present went home with gospels in their pockets after hearing a salvation message.

Similar meetings have been held in other communities. "In one village of 1,600," writes Jesburg, "we projected the film in a small cinema to eighty-three people. These folks came to us after the meeting to thank us for coming. Each received a copy of John's Gospel. Our audiences without exception have been made up of those who have never had any contact with the gospel as we know it."

the eye of faith

By J. ALLEN BLAIR

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J. Allen Blair is widely known for his Bible conference ministry.

Recently he accepted the pastorate of the Calvary Independent Presbyterian Church of Charlotte, N. C.

"The Eye of Faith" is a chapter from Dr. Blair's new book, Living Peacefully.

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WHOM having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls"—I Peter 1:8, 9.

God has endowed us with five senses: hearing, sight, smell, taste and touch. Psychologists tell us there are more than five. I am convinced, however, that every born again believer possesses a sixth—the God-given sense of faith. The two verses we are to consider seem to present three aspects of the sixth sense: what faith sees, what faith produces and what faith receives.

♦ **WHOM** having not seen, ye love." How can you love someone you have not seen? This seems impossible, but it is most reasonable. Though Christ is not seen with the physical eye, the believer sees Him with the eye of faith. How do we see Him? Through His Holy Word, the Bible! The more time we spend searching the Scriptures, the greater will be our love for Him. Every child of God needs this fresh glimpse of the living Christ every morning.

John wrote in his first epistle, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (1:1). John had the opportunity of seeing Christ with the physical eye, but he had no more than we. Our experience can be equally satisfying as we daily fellowship with the Lord Jesus and see Him in the Word with the eye of faith. Looking away from the busy world in which we live, we shall find love for Christ abounding as we look to Him in the Book.

Many Christians neglect the morning watch, rushing into the day without the much-needed fellowship with their Lord. What a tragedy! Failure cannot be averted. Joy and blessing cannot be known. There can be no strength to withstand the temptations that must come.

When spiritual food is neglected, the soul will be an easy prey for Satan's subtleties. The tongue will be uncontrolled. The eyes will be easily attracted by lust.

The common sins of dishonesty and deceitfulness will seem but easy steps to coveted goals.

Have you no time to see Christ in the Book? Are you too busy to invest the best hour of the day to derive needed strength for your soul? Oh, foolish Christian, you cannot continue long without diligence in the morning watch!

Just as the body demands food and water, so the soul must have the bread and water of life. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). If you were to neglect eating and drinking for a week, your body would be dangerously weakened. The soul is no less in need of nourishment and strength. We must feed on God's Word.

Few of us love Christ as we should. But how can we expect to love Him if we fail to take time to be with Him? Lovers are eager to be together. When young people are in love, they take every opportunity to spend time in each other's company. What can be said about the Christian who professes to love Christ and repeatedly neglects fellowship with Him in the Word? Can we love Him and still fail to take time to be with Him? Those who observe the quiet hour each morning will be less likely to fail in their walk with Christ.

Christ is in the Book. We need to be ever mindful that, as one studies the Bible prayerfully and carefully, the Lord Jesus will be visualized. The Lord Jesus said of the Scriptures, "They are they which testify of me" (John 5:39). Christ is the grand theme of the Bible. "In the volume of the book it is written of me" (Heb. 10:7). There are no short cuts for fellowship with the Lord Jesus. If we are really to know Him, we must spend time with Him. The words of the hymn writer are most appropriate: "Take time to be holy. Speak oft with thy Lord."

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scoop from the bottom of the train's storage tank. This takes up the needed water while the train rushes on without so much as even slowing up.

Such hasty replenishment may be extremely advantageous for the speeding train; but haste will never suffice to nourish and satisfy the deep spiritual needs of the child of God. We cannot scoop up needed spiritual food on the run; rather we must be willing to wait on the Lord with the open Bible, looking for Jesus.

✦ As you daily study God's precious truth and search its sacred passages, it will become more and more precious. You will say with David: "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. 119:103).

Unfortunately the Bible is a sadly neglected Book in many homes. Such a condition can only produce weak and emaciated Christians. Someone has said, "A clean Bible denotes a lean Christian." How about you? What place does the Word have in your home? Is it but an ornament, or is it well-worn from frequent use?

There was once a little boy who was assisting his mother in spring house-cleaning. Closets and drawers were being put in order. In cleaning out one drawer, the boy found a copy of the Bible. Upon asking his mother what it was, she replied, "Why, that's God's Book."

"Well," he said, "we might just as well give it back to Him. No one ever uses it!"

Is this true of your Bible? Have you been careless in not reserving precious time for the study of God's Word? Can you say as did the Psalmist of old, "O how love I Thy law! it is my meditation all the day" (Ps. 119:97). Give the blessed Book the place it should have in your life.

Someone asked a young Christian girl how to read the Bible to get the most out of it. The young girl replied, "Yesterday I received a letter from one to whom I have given my heart and devoted my life. I freely confess," she said, "that I have read that letter through five times, not because I did not understand it the first time, but because I am devoted to the one who wrote it."

If you are in love with the Author of the Bible, you will read His Book over and over. You will love His Word. You will desire to see Him and hear His voice of cheer and comfort amid the many difficulties of this present evil world.

✦ DR. J. WILBUR CHAPMAN has given us some helpful hints to make Bible study more beneficial.

Study it through. Never begin a day without mastering at least a verse from its pages.

Pray it in. Never lay aside your Bible until the verse or passage you have studied has become a part of your being.

Put it down. Mark the thoughts God gives you in the margin of your Bible or in a notebook. They will have lasting value.

Work it out. Live the truth you get in the morning through each hour of the day.

Pass it on. Seek to tell someone else what you have learned.

These suggestions are most helpful and, if practiced, will enable us to love Christ more.

If we are to know Christ intimately we must study His Word. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). How important that every believer be a Bible student who faithfully studies the Book.

It should be understood, however, that Bible study is more than simply storing up knowledge and facts. God intends that Bible study effect a change in our conduct. As you and I fellowship in the Word each day and pore over its sacred pages, getting a clearer glimpse of Christ, we shall experience His cleansing and transforming power in our lives; becoming more and more like Him. He has declared, "Now ye are clean through the word which I have spoken unto you" (John 15:3).

How needful, then, that every believer go to the Word each morning and pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119:18). As we behold the wonderful things God has there for us, our hearts will overflow with love for the Lord Jesus.

As we look to Him daily in His Word, we shall rejoice with "joy unspeakable and full of glory." The word "rejoice" as used here is expressive of leaping, bounding joy based upon a believing, trusting faith. Faith produces joy inexpressible, unutterable joy, that comes from the heart of God as we have fellowship with Christ. The more the Scriptures are studied, the greater this faith will become. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). The results will be joy, ineffable joy!

Robertson McQuilkin tells of witnessing to a classmate during his university days. The classmate boldly declared himself to be an atheist.

After a friendly discussion, the self-styled atheist stated, "I have a god."

"Who is your god?" inquired Mr. McQuilkin.

"I am my god," was the hasty reply. Mr. McQuilkin then asked, "Does your god make you happy?"

There was a strained silence. "Nobody is happy," the student replied.

How hopelessly blind is unbelief! It knows nothing of the joy of faith. Faith produces "joy unspeakable and full of glory." But unfortunately, not even be-

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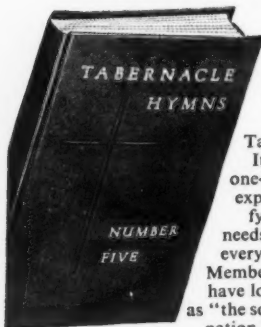
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lievers always realize this wonderful joy. Why? They are not taking the time daily to look for Christ in the Word. You cannot sacrifice the quiet hour and yet know this peace-giving joy. If we do not look to Christ, we look to ourselves. Self can only produce misery and failure.

The secret of daily blessing is found in "looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). We must look unto Jesus every morning if we are to live victoriously. Only then can we know the joy He possessed, even in the face of the sufferings of the cross.

David declared in Psalm 5:11, "Let all those that put their trust in thee rejoice: let them ever shout for joy." Is your life marked by this keynote of joy? If not, can it be that you are overlooking the importance of a fresh daily experience with Christ in His Word?

Remember the testimony of the disciples on the Emmaus road after Jesus had been with them. "They said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?" (Luke 24:32).

As you seek His face in the Book, your heart will burn with joy and overflow with blessing. But you must take time. You must claim the promises of His truth if you are to reap the benefit. "Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for ever-

more" (Ps. 16:11). The pleasures are there, but they must be claimed by the believer in Christ. John tells us he wrote his first epistle, portraying the truths about Christ, that we might abound with God's joy. "These things write we unto you, that your joy may be full" (1 John 1:4). Yes, there is abounding joy for all who will look to Christ in His Word.

♦ WHAT will be the result of increased faith through the Word? "Receiving the end of your faith, even the salvation of your souls." The word "salvation" here means healing. Our souls are often broken by sorrow and disappointment. But there will be complete healing for the soul.

We shall be at rest when we meet Christ and see Him not only with the eye of faith but with the physical eye, and acclaim Him as Lord of lords and King of kings. This will truly be a day long anticipated.

But during our pilgrimage here on this earth, we are to seek Him daily in the Book He has given, looking to Him with the eye of faith, believing and loving Him.

"Walking by faith," the apostle says, "yet believing." Here is the key. Trusting God for all things with unwavering faith. "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). So you and I may believe Him as we are refreshed and strengthened daily by the morning dew of blessed assurance through His Word. Our love for Him will be a never-ending source of praise that overflows from joyous hearts.

END

BROKEN

RUTH GIBBS ZWALL

The scent of precious ointment—how it lingered
Long after all the guests had gone away;
And Mary's hands, how sweet where she had touched it,
The alabaster box she brought that day.

It filled the empty room with love's anointing,
Reached to the neighbors on the busy street
And ministered in many deeds of kindness
To friend and stranger whom she chanced to meet.

In every task she found the fragrance with her—
The pitcher that she carried bore the scent,
The coins exchanged for food within the market—
She took the blessing everywhere she went.

The box, unbroken, could have kept its treasure
And pleased the fancy of a dinner guest;
But Mary broke the box, and in the breaking,
Her Lord, and all the world beside, were blest.

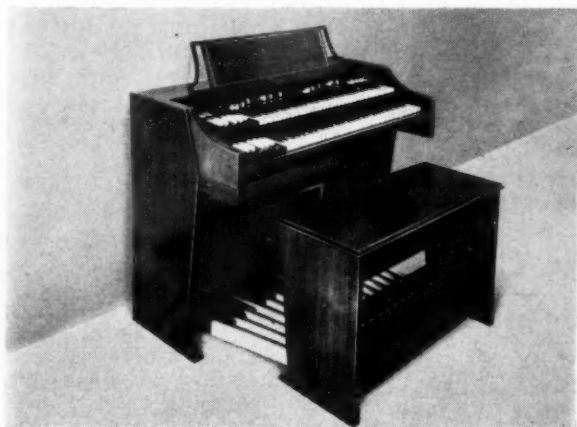
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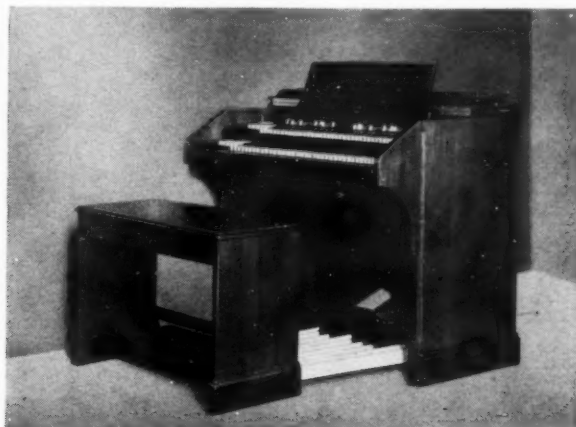
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March, 1960

The How of Hospital Visitation

By Betty Zimmerman



ALMOST everyone visits one of the 23 million people in U.S. hospitals each year, but few know how to go about it. It's easy to say or do the wrong thing.

There's the visitor who enthusiastically recalls his own experience. "Did I ever tell you about *my* operation?" he says. "I'll never forget the time I was in for surgery." And on and on, ad infinitum.

As you lie in a hospital bed, this is exactly what you do *not* want to hear. Nor do you relish tales of others with similar maladies—who didn't survive the ordeal. Yet many hospital visitors, even Christians, make their visits unpleasant or offend in some way that could be easily avoided.

Matthew 25:31-40 teaches us that visiting the sick is certainly looked upon with favor by the Lord Jesus. But many who go with the right motives—to cheer, to fellowship or to pray with the patient—do not go with the right methods. Following is a list of practical suggestions to make hospital calls count for the Lord.

1. If you know someone is going to the hospital, it shows real forethought to have something sent to the room to greet them when they arrive. Surgical patients, except for emergencies, usually spend a night in the hospital before the operation. To know they are not forgotten in a strange place is a blessing. The gift might only be a card or a note with some comforting Scripture or it might be a tiny bouquet, a plant or sachet for a woman or after-shave for a man. But the accompanying card, telling of your prayers, will be a great morale-booster.

2. Always abide by the hospital rules. The hospital says "no visitors under sixteen," and Christians ought to obey authority and be honest. See Romans 12:17, II Corinthians 8:21 and Hebrews 13:18. When God says to provide things honest in the sight of all men, He means just that!

If visiting hours are from two to four don't slip in at 4:05 and say you figured a few minutes wouldn't make any difference. Christian courtesy demands abiding by the rules. Hospital officials have set the hours, and we, as believers, should be subject to that authority (Rom. 13:1).

*When you visit the hospital . . .
Remember the rules and get permission on the way in.
Consider the nurses—their time is limited too.
A church bulletin makes a good gift.*



Ask first, then read your Bible and pray.

3. Remember the purpose of your visit—the welfare of the patient. If he is asleep, don't awaken him—leave a note and come again. Never bump the bed or kick it or sit on it—especially after delicate surgery. Don't stay too long. If you see the patient moving in pain, yawning or showing any other signs of fatigue, leave. A patient will suffer nervous exhaustion if visitors stay and stay!

4. Tell the patient what's going on outside—activities of his church, community or family, but don't talk about your own aches and pains. He has enough of his own, doubtless! Read a short Scripture portion if the patient gives permission, and pray with him and for him if possible.

5. Be a good listener. After all, the person in bed has had something happen to him, too, you know. Let him tell you about it if he is inclined to do so. You can always thank the Lord with him that it is a thing of the past!

6. Be courteous and considerate of the doctors and nurses. If they come while you are there, relinquish your "hold" on the patient. Their time is limited, too, and you can just graciously step out into the hall during their stay—which is usually very short.

7. Never offend with halitosis or unpleasant body odor. This goes for any personal worker, anywhere! Always avail yourself of a good mouth wash and deodorant prior to hospital visits.

8. Take something to the patient. You may think this will become an expensive ministry, but the thing you take doesn't have to be something purchased. Sunday's church bulletin is a welcome gift. Even though the patient can't participate in the activities, he likes to know what's going on and can much more intelligently pray for them. You might suggest that as you give it to him.

A good Christian novel will be enjoyed. I was so enthusiastic over one brought to me that my roommate read it and thus saw the claims of Christ on her own life! There are many on the

market, such as those written by Paul Hutchens, which clearly present the gospel. Grace Livingston Hill has written seventy-five, at least! In some, such as *Time of the Singing of Birds*, *A Voice in the Wilderness*, *More Than Conquerors*, *All Through the Night*, *Mary Arden* and *Beauty for Ashes*, she gives the plan of salvation very clearly. Her books may be borrowed from the public library, a fact not true of many Christian books.

Flowers are always acceptable. If you can afford it, get a plant. The florists have many varieties from which to choose, but a few rosebuds from your own yard can convey just as much love.

Other useful gift suggestions are: bath powder, hand lotion, cologne, new pajamas or nightgown, stationery, stamps, fresh fruit (if diet allows it) or a baby gift if she's a maternity patient. Hospital food may be good, but something homemade such as bread, cookies or confections is never out of order.

If the patient is in for a long stay, he might welcome a radio to hear some good Christian programs or catch up on world news. A portable phonograph with a few good classical or sacred records would also brighten a few hours. Take newspapers and magazines to patients, too, if wanted.

Visiting children is somewhat different, but the same rules apply. Rather

If you have been studying

A HOLY LIFE AND HOW TO LIVE IT

be sure to
complete the series . . .

See answers to the questions on Lesson
6 on page 28.

than tell of their ills, they would prefer to be taken completely "away from it all" by means of a story. One boy I visited, when asked what I could do for him, said, "Tell me another story." Children also love things to do or play with, such as puzzles with frames, view-master reels to look at, pop-up books, paper dolls, cars, kaleidoscopes, magnets, color books and crayons.

Hospital visitation means giving—time, energy and, perhaps, means. But it can be a very fruitful ministry in gladdening and blessing the patients' hearts and even in reaching some for Christ. He has told us: "It is more blessed to give than to receive." I recommend you try it—giving to those in hospitals. **END**

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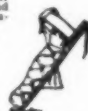
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Postmark: Patmos

Lesson 1

By Philip R. Newell

*Beginning a new home study feature presenting the
messages to the seven churches in the Book of Revelation*

MOODY MONTHLY's first Home Study Feature, "A Holy Life and How to Live It," was concluded last month. So enthusiastically was it received that we are offering a new seven-lesson series, "Postmark Patmos." The author, Philip R. Newell, a Bible teacher with the Extension Department of Moody Bible Institute, has given these studies before Bible classes in leading Midwest cities. Readers are reminded that this is material for study and that it should be read with frequent reference to the Bible. Questions are provided to help you make certain that you have mastered the material.

THE Book of Revelation is essentially one of judgment. It deals with the final disposition of man's opposition to God and the replacement of the existing environment with new heavens and a new earth (Rev. 21:1-5; Isa. 66:22).

Since "judgment must begin at the house of God" (I Pet. 4:17), Revelation 2 and 3 gives us Christ's own evaluation of the state of the Church. This evaluation is (a) epitomized in seven representative locations then existing, and (b) evidenced in the beginnings of apostasy and declension which are today resolving into the real state of the Church at the end of the age.

It is true that these seven letters contain a revelation of certain moral and spiritual characteristics which have always been present in individuals and churches, yet it must be remembered that the entire book is essentially prophetic.

Our Lord's picture of the Church at the end of the first century A.D. reveals plainly how far advanced even then were the trends foretold by Him in the par-

ables of Matthew 13. These trends were also predicted by Paul to the Ephesian elders (Acts 20:29, 30) and to Timothy (I Tim. 4:1-3; 6:20, 21; II Tim. 3:1-9; 4:3, 4). The end of apostate Christendom is set forth in II Thessalonians 2:1-12, following the catching up of the true Church to meet Christ as described in I Thessalonians 4:14-18.

The Church's Failure

Revelation 2 and 3, therefore, do not speak of what the Church is, in Christ, as in Paul's epistles. They tell what the Church has done and what she has become in her failure as the witness Christ intended her to be. The nation of Israel failed in its place of responsibility and was set aside, except for that small faithful minority such as Simeon and Anna (Luke 2:25-32, 36-38). So likewise, the New Testament teaches, the professing church at the end of its present age will have become the unscriptural monstrosity now plainly visible on every hand. As a result, the professing church will be spued, in all of its nauseating perversion, out of the mouth of the Judge after those who love Christ's appearing shall have been caught up to meet Him in the air.

Since we know of the existence of other churches in Asia Minor at this time (Mi-

letus, Magnesia, Antioch, Iconium, Lystra, etc.), the particular seven to which these epistles were written must be recognized as divinely selected. They illustrate the characteristics of the Church in every age, finally in fully developed form, issuing in the complete failure of the Church's testimony.

Seven is the number of completeness, the sign and signature of God's covenant relation to mankind, especially the redeemed. It consists of three, ever the signature of God Himself, and four, the number especially associated with the world (Rev. 4:6; 7:1; Ezek. 1:7; Dan. 7:3, etc.), and is a characteristic number appearing throughout the Revelation (seals, trumpets, thunders, vials, etc.).

Features of the Letters

Notice the joint participation of Son and Spirit in the formation of these letters. The salutation in each case is obviously by Christ, identified by various personal characteristics—yet it is the message of the Spirit which "he that hath an ear" is exhorted to hear.

Notice also that each letter is addressed to "the angel of the church" in each city. This angel we believe to be the spiritual leader in each place and thus he is seen as responsible to Christ Himself. Some have felt this angel to be the heavenly being assigned each church (a concept without other scriptural justification).

As against this view, there are the following objections:

(1) The letters are dictated to a man, to be written and sent to seven literal cities upon earth, a procedure without a scriptural precedent if these are heavenly beings.

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FEATURE**

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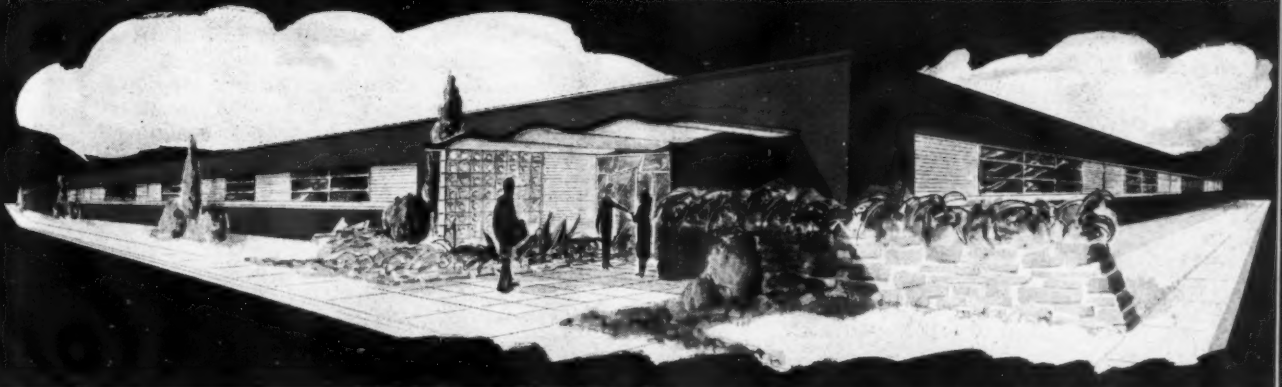
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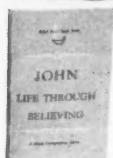
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(2) All but two of the letters include
direct demands for repentance, whereas
angels in their unfallen state are never
in need of such.

(3) The Greek word translated "angel"
is used of men in Luke 7:24, 27 and James
2:25, so it is not exclusively used of
heavenly beings.

(4) In the Bible we find no suggestion
that angels are responsible for individual
churches, but this is repeatedly asserted
of men (Acts 20:28; I Pet. 5:1-4).

Notice finally that each promise to
"overcomers" looks ahead to, and will
find fullest explanation in, some subse-
quent portion of Revelation. It is also
significant that each promise deals with
some aspect of the eternal future which
is to find fulfillment after the second
advent.

In *The Great Prophecies of the Cen-
turies Concerning the Church*, G. H. Pem-
ber recognizes the connection between
the state of an individual church and its
ultimate development: "Indeed, the nom-
inal churches will, probably, in their last
days, as in their first, embrace commu-
nities which, taken together, will exhibit
all the characteristics mentioned in the
two chapters; so that each of the epistles
will retain its practical value until the
end."

Concerning the seven letters, Arch-
bishop Trench said: "The warnings, the
incentives, the promises, the consolations
and, generally, the whole instruction in
righteousness in these contained are for
every one in all times, so far as they meet
the several cases and conditions of men;
what Christ says to those here addressed
He says to all in similar conditions:
. . . the great Head of the Church con-
templates them for the time being as
symbolic of His universal Church" (*Com-*

*mentary on the Epistles to the Seven
Churches in Asia*).
END

MASTERY QUESTIONS

After you are sure you have mastered
the above material, test yourself with
the following questions. With each ques-
tion are four possible answers. Circle the
letter of the correct answer in each case.
A key for checking will be found on page
36. Note: This is a self-test. Do not send
in for grading!

1. The emphasis of the Book of Revela-
tion is one of
a. hope
b. judgment.
c. doom.
d. fulfillment.
2. These seven churches were chosen
from all the churches in Asia Minor
because
a. they were the largest and best
known.
b. their characteristics were more fully
developed.
c. they were most in need of warning.
d. they illustrate the characteristics of
the church in every age.
3. The co-authors of these letters are
a. John and Christ.
b. Christ and the Holy Spirit.
c. John and the angel.
d. the angel and the Holy Spirit.
4. The angel of the church was
a. a heavenly being.
b. Gabriel.
c. the believer.
d. a spiritual leader.
5. These letters apply to
a. the Church in the Millennium.
b. the Church at the end of the age.
c. the apostolic church.
d. the Church in all ages.

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number . . . coming in May.

KIND AND BE YE

By June Oulund

NOW it happened, on one of those Monday mornings that come to all mothers now and then, that bedlam and discord were triumphant. One child was in a tantrum; the baby, alarmed by brother's outburst, added his voice; big sister, trying to help, succeeded only in making things worse. Result: Mamma, just this side of hysteria.

But all things do come to an end as did this hectic situation. When things had quieted down to a low roar, I used the opportunity to explain the week's memory verse to my children in a practical way. It was Ephesians 4:32: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." I added that the verse applied not only to Sundays, but to Monday mornings, too. It was then that the force of this word of God struck me like a thunderbolt. What exactly is being kind?

Sounds simple enough. But according to Webster's *Unabridged*, "kind" means benevolent, indulgent, affectionate, sympathetic. So it isn't so simple after all; in fact, it's complicated. Now add one more word, and we should have the Christian's definition of kindness: *tact*. Webster says this means using discernment, delicate skill. Obviously, this business of being kind is a full-fledged job.

♦ Did you use discernment, for instance, last Sunday morning in church when you brushed by that couple without a word? Oh, I know you had an important errand. But will you remember them next Sunday? Or (more to the point) will they remember you—that is, *if they come back*? They may have been in need of a little Christian benevolence, sympathy, a kind greeting. Oops! There's that word again!

When I was eighteen, I came straight from a small town to the city to work. I found a fundamental church and attended there for almost a year. In all that time the young people seldom recognized me, made no friendly overtures. Looking back I can realize that I was perhaps

rather dull. But even dull people hunger for affection, a bit of kindly indulgence. Was it any wonder I turned away in disgust from the life I'd been reared in to find companionship elsewhere?

So much for the "strangers within our gates." What about our family, friends, neighbors?

♦ CRITICISM is never kind; even constructive criticism can be quite caustic. How many times have you given your advice or opinion—perhaps with a desire to be helpful—and neglected to use tact?

I am what my friends call "frank." What my enemies call it would better be left unsaid. The use of tact has been sadly overlooked in many of my dealings with my fellow travelers. For this I have paid dearly. I would say now, by all means have your opinions (they're probably good) but please don't shove them wholesale down people's throats. A kind word and smile are ever so much more convincing!

♦ SOMETHING else about being kind: expressing appreciation. Oh, not just the bread-and-butter notes, the expected conventionalities, but a real, honest-to-goodness "thank you." For instance, Mom and Dad may be old and have some stuffy ideas, but just think, for years they gave of themselves—spiritually, physically, financially—because they loved us. They indulged us, offered sympathy and affection, acted as mediators. Can anyone be more kind than a loving father or mother? Of course they know we are grateful. But how long does it take us to tell them so?

Do you have a "special" friend, a dear one who can always be depended on to lend a sympathetic shoulder? He or she listens with sympathy to your problems and grievances, your fears, and gives you courage and renewed strength. Has it ever occurred to you that this comfortable shoulder may itself have aches and pains? Have you ever stopped your complaints long enough to find out?

The Lord took Home recently a dear friend of mine. With untold remorse I

must acknowledge that in all our talks I cannot remember once voicing my appreciation of her warm, loving words. Why must we wait until our loved ones are no longer with us before we can say a little thank you?

♦ How about those numberless everyday courtesies we so often forget? Waiting in line at the supermarket the other day, what did you say when that rather large woman pushed past you with her package of liver and loaf of bread? Did your remark befit a Christian? Agreed, she had a lot of nerve. But what right had you to resort to anger?

The other day when that fellow crumpled your left front fender, could he tell you were a Christian when you got out to examine the damage? No? And when the shoe was on the other foot, when you were the one at fault, how was the blood pressure then? Were you quick to defend yourself, or did you apologize?

♦ BACK to Webster. His definition of "tenderhearted" is "loving, prone to pity and emotion." Now on top of all we have already learned, we must be wishy-washy! Is that it? What does it cost us to be tenderhearted? Can you afford to lavish some of that love and emotion on others?

That Sunday school class you teach, the youth work—is it a duty to be performed because it is expected of you? What do you see in that row of upturned faces each week? Do they all look alike, a bunch of unpredictable monsters to be coped with for one reluctant hour?

I found out the cost of letting loose a little tenderheartedness when I had to take charge of the Children's Church, a group of lively youngsters at the charming three to five year stage. I did it, not because I loved the children, but because I was "stuck with the job." With this attitude I faced those boys and girls that first Sunday, leaning entirely on my own strength, equipped throughout with martyr complex and all. I stood before them, scared to death, hardly knowing what I said, and went home at the close limp

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*Kindness looks like a one-way street until the day
you see traffic coming the other way*

and frustrated and utterly exhausted.

A few sessions of this made me realize I was not reaching them. So I suffered myself to show a little love, a little concern. And presto! They became individuals, each with a distinct personality, a soul ready for cultivation. I began to see myself as the channel through which they viewed God's house. Through me they would learn to love or hate it.

I still have moments of panic as I face them, and I still go home limp as a rag. But finding out that I can love even the most unruly for the Lord's sake makes up for every ache and pain.

✦ We aren't through with this remarkable verse yet. Mr. Webster informs us that "forgive" means "to pardon, to remit." That is a big order. Can you forgive readily, without a grudge? Do you find it easy to turn the "other cheek" when someone "tells you off"?

When the man you have worked with day after day cuts you out of an opportunity that should have been yours, can you forgive, resting on the promise in Romans 8:28?

Your neighbor next door has a do-it-yourself workshop complete with skilaw which he uses with abandon far into the night. It keeps you awake, to say nothing of your wife and baby. The baby isn't being gracious about it. How about you?

We mothers of young, or not so young, children are tried daily. (Pop has his trials too, but I have to speak as a Mamma.) One day my little ray of sunshine came home raining tears, eight scratchmarks showing through the dirt on his face, inflicted by the fingernails of little Rollo down the street, a renowned terror and antagonist. Forgiving? I was anything but! I was so furious I trembled. The Lord's restraining hand made it necessary to attend to my son's wounds first. And in the "cooling off" process that ensued it occurred to me that Rollo (brat though he may be!) and his parents are my neighbors, and I hope to live here a few more years. What would my testimony as a Christian be worth if I yielded to my first impulse to go tell that mother in loud, unflattering tones what I thought of her and her offspring?

✦ It seems that those three words—kind, tenderhearted, forgiving—are power-packed. And God Himself set the example in the beginning, as you read in the third chapter of Genesis. Even when Adam and Eve disobeyed and deserved God's righteous anger, He was kind and

tenderhearted. He gave them the promise of salvation even as He was driving them out of the garden.

Constantly we feel beset by *do's* and *don'ts* until we cry out in defiance, "I don't *have* to do anything!" God didn't have to either. He could have turned Adam and his wife into the field to live like the beasts. He could have forgotten them. But He didn't. He was kind instead.

We may think we do not have to be kind, but here in Ephesians 4:32 it is stated quite plainly what we should do. We sing, "Lord lay some soul upon my heart and love that soul through me..." But the Lord can't love anyone through us if we are not kind, tenderhearted, forgiving. And He wants to—oh, so much! END

Answers to Lesson VI A HOLY LIFE

These answers relate to questions on the last lesson of the home study feature, "A Holy Life and How to Live It." See MOODY MONTHLY, February, p. 77 & 78.

1. 4. True

2. 3, 5, 6. False

7. b: Compare John 17:17-19; Act 4:31-33.

8. c

9. c: Spirit-filled Christians may not be eloquent witnesses, but they will be effective witnesses. (See Matt. 4:1.)

10. d: Read I John 1:8-10.

11. a, b, c, e: The Bible does not promise that all men will be saved (d).

12. b, g: While some of the other letters might be desirable, the only effective servant of Christ is the one depending upon the Holy Spirit. Experience is not enough.

13. Failure could be attributed to:

- a. evil speaking
- b. unconfessed sin
- c. relying on your own efforts for victory.

Steps to be taken toward true holiness of life:

- a. confess your sin (I John 1:8-10)
- b. seek cleansing
- c. submit to the Lord for victory (Rom. 6:13).

Review the lesson in February MOODY MONTHLY to clarify questions you have missed.

DR. WILBUR M. SMITH



IN THE STUDY

The Men Who Gave Us the Authorized Version of 1611

Thousands of pages have been written about the so-called "Authorized Version" of 1611 during the three-and-a-half centuries that have elapsed since its first publication. It seems almost unbelievable, therefore, that we should have to wait until past the middle of the twentieth century before someone thought of writing a book about those great men who, with their combined labors, gave us the most wonderfully vivid English version which we will ever have.

Such a volume has just appeared, with the interesting title, *The Learned Men*, by Gustavus Swift Paine, published by the Thomas Y. Crowell Company of New York. We regret to say that Mr. Paine passed away in 1958 before his book came from the press.

All who have any knowledge of the history of our English Bible know something of how this so-called "King James Version" came into being. The idea originated in a meeting of the recently-crowned King James I, called at Hampton Court to discuss some of the ecclesiastical problems that were creating bitterness and factions in England at that time.

In a large number of representatives of the Anglican Church, the king and his advisors had named four with Puritanical tendencies. Among them was John Rainolds, president of Corpus Christi College at Oxford, called by some the most learned man in England. He, says our author, "may justifiably be called the father of the King James Version." It was Bishop Rainolds who made the suggestion to the king that he should appoint a group of scholars who would begin work on what might be a standard English version of the Scriptures, without notes.

Out of this suggestion three groups totaling something over fifty men were appointed. At Westminster in London,

the Old Testament group was to translate from Genesis through Kings and the New Testament group from Romans through the Epistle of Jude. At Oxford, the Old Testament group was responsible for the prophetic books from Isaiah through Malachi and the New Testament group for the Gospels, Acts and the Book of Revelation. At Cambridge the Old Testament group was responsible for the books from I Chronicles through Ecclesiastes and another group of seven were responsible for the Apocrypha.

These men represented the finest philological and ecclesiastical scholarship in Great Britain. Wood says, regarding Miles Smith, that "Chaldaic, Syriac, Arabic were as familiar to him almost as his own nature." Bishop Hall once said concerning Rainolds, who had more to do with pushing through this enormous task than any other one man, "He alone was a well-furnished library, full of all facilities, of all studies, of all learning; the memory and the reading of that man were near to a miracle."

I have carefully checked all these names with the great *Dictionary of National Biography*, where I find thirty-three of them are assigned articles of lesser or greater length. Six of these men were bishops; one, George Abbott, became the Archbishop of Canterbury. Of some of them, however, we know almost nothing, and that is why to John Perin, as well as Robert Spaulding, only a single line in this new book is devoted; to three others only two lines are assigned: John Harding, Roger Andrewes, and Jeremy Radcliffe. Of five of these men, actually nothing is known—one, a Robert Ward, in the Cambridge group, and as many as four in the Westminster group, namely, Francis Burleigh, Robert Tigue, Michael Rabbett, and Thomas Sanderson.

How strange—and yet that is the way of life on earth—that of nearly one-fifth of all the men who labored on the King James Version we know practically nothing. Of the others, however, our author writes most delightfully. He read widely

not only in the printed literature relating to these men and their work, but also in the relevant manuscripts in Cambridge, Oxford and London. He has a flair for anecdotes, and he makes these men really live before us.

I did not know before, and I do not think anyone previous to Mr. Paine has pointed this out, that five of these men died before the Bible was printed. Within a quarter of a century after the first edition was printed, only four of the entire group were still living. The last to die was Andrew Bing (not to be found in the *Dictionary of National Biography*), who passed away in 1652 at the age of seventy-eight. (So also among the original editors of the Revised Version [American Standard Version], a number passed away before the text was finished; e.g., John R. Sampey, James Moffat, A. T. Robertson, James Montgomery, etc.)

I would say that of all the men working on this great King James Version only one of them is well known today—at least to all who are interested in the great Protestant classics of English literature—and that is the saintly scholar and ecclesiastic, Lancelot Andrewes. His *Private Devotions* is probably the most remarkable book of prayers ever composed by one individual, a book that is still being reprinted, as also are his famous *Sermons on the Nativity of Christ*.

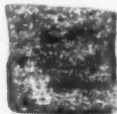
I could not help but think of the truth to be drawn from the fact that while to Archbishop Abbot thirty columns are devoted in the *Dictionary of National Biography*, to Lancelot Andrewes only five columns are devoted. Yet today no one, unless they are exploring the intricate and sometimes disgusting ecclesiastical activities of the sixteenth and seventeenth centuries, has ever heard of Archbishop Abbot, while great multitudes of Christians have been blessed in every succeeding generation by the writings of Lancelot Andrewes. To Bishop Rainolds and Bishop Andrewes

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

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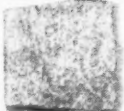
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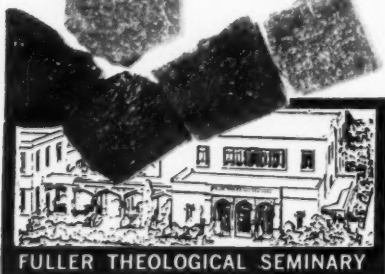
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about one-tenth of the text of *The Learned Men* is devoted.

One of the men who had much to do with this sacred task was previously unknown to me, John Bois, who, our author says, "was in some ways the most vivid of the translators, born in 1560." His father taught him Hebrew when he was five years old! He made a habit of going to the University Library at Cambridge at four o'clock every morning and staying without a break until eight o'clock every night! "For ten years he was chief Greek lecturer in Magdalene College, reading his lecture in his chambers at four in the morning to many fellows and others." Bois succeeded his father at West Stow in 1591. His domestic troubles (and by the way, most of these translators were not married men) are entered into in detail by our author, details that do not need to be repeated here.

While our author does not give this information, I think all my readers would be glad to have a statement from the famous preface to the 1611 Bible indicating the spirit of humility which pervaded this company of scholars as they began their labor.

"In what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment? At no hand. They trusted in Him that hath the key of David, opening and no man shutting; they prayed to the Lord, O let Thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them. In this confidence and with this devotion did they assemble together." "Neither did we think [it] much to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek, or Latin; no, nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered."

Our author asks with what ancient language texts they worked and gives us the following answer. "They had the Complutensian Polyglot of 1517, published at Complutus, now Alcala de Henares, Spain, and they had the Antwerp Polyglot, 1569-72. These gave Hebrew and Greek texts with versions in other tongues added. Of course they had the Latin Vulgate, though that was suspect because it was popish. With some fragments of early scrolls, they had countless comments by the early church fathers and ancient scholars. Often they referred to St. Chrysostom (347-407 A.D.), whose works Sir Henry Savile had begun to edit, with help from Andrew Downes and John Bois. Another reference authority was the Geneva scholar, Theodore Beza (1519-1605)."

Anyone who loves the Word of God will be keenly interested in the various proposals for changes of text going on

during these years of cooperative translation. Thus, for example, we are told:

"Bois suggested for Philipians 3:20, 'your city in heaven' or 'heaven for our city.' This illustrates the difficulty with connectives lacking in the Greek text and sometimes requiring a decision as to the meaning of a phrase, a clause, or a sentence. Here the final King James Version is the phrase much used, 'our conversation is in heaven.' To Elizabethans 'conversation' meant much more than talk; it was the action of living or having one's being in and among. The Revised Standard Version has it 'our commonwealth is in heaven,' which accedes somewhat to the Bois concept of 'city.'"

During the final year, while the volume was being set in type in London, most of the proof reading was done by Bois himself, along with five other men who every day went down to the Stationers Hall to revise the drafts as they came from the three centers where translation was going on. In 1611, the first edition in a new cast of bold-faced type for the text was issued by Robert Barker, the royal printer, who had already invested thirty-five-hundred pounds in this project.

Mr. Paine says: "Of the actual printing we know nothing. Who were the humble printers, the craftsmen? Who read the proof? How long did the great process take? What was the selling price? There were two printings of the new Bible in 1611. How many copies were there of each issue? These are questions for which others may sometime find answers.

"We do know that Miles Smith and Thomas Bilson, Bishop of Winchester, saw the volume through the press. Conceivably they read proofs. The handwritten copy from which the printers worked remained in Barker's possession, though there were complaints against his keeping it. In time it vanished.

"There were, of course, mistakes made by the printers, averaging about one in ten pages. The first folio was known as the 'He' Bible from a confusion of pronouns in Ruth 3:15, which made the verse end 'and he went into the city.' Corrected, the second folio became the 'She' Bible."

On the title page of our King James Version Bible appears the phrase "appointed to be read in churches." While the author of the book I am reviewing does not discuss this matter, H. W. Hoare in his always standard *The Evolution of the English Bible*, which appeared nearly sixty years ago, says that "no evidence is forthcoming to show that any formal appointment as to its liturgical use was ever made, whether by the King or by Parliament, by Convocation or the Privy Council. In any case none was necessary."

Hoare then adds the following interest-

ing statement: "Not by any means all at once, but gradually and slowly, this grand work took up the position to which it was entitled by its intrinsic merits, a position from which, as the Bible of the people, it does not seem as yet likely to be dislodged. It has already been translated into something like two hundred different languages and dialects, and not less than three million copies of it are now year by year poured out from the English Press. In sober earnest may we say that 'its sound has gone forth into all the lands, and its words unto the ends of the world.'"

One might ask what made the King James Version so popular, so widely received, that all versions gradually were abandoned both for private and public use. One reason would be the remarkable literary style of this version, the predominance of an easily understood Anglo-Saxon vocabulary.

Anderson in his remarkable volume, *The Annals of the English Bible*, which though already one hundred years old is still read, says of it: "One mighty advantage, besides its general superiority as a translation to all its predecessors, consisted in its being *without note or comment*. That which sunk the Geneva Version, excellent though it was, into oblivion sooner than it otherwise would, was the dead-weight of its notes. Though it continued to be printed by Barker up to 1618 or later, and when he ceased, was printed in Holland, and imported down to 1640 into England, and much later into Scotland, it gradually gave way to the newer and better version."

I have not found many errors in Mr. Paine's volume. He apparently submitted his manuscript to a number of authorities, and blunders have been almost entirely excised. There is one I cannot let go by. He begins his chapter on "The Final Touches" with this misleading paragraph. "A story goes that someone put all those commas and colons into the King James Bible, and made the verse and chapter divisions, while riding horseback. If there is any truth in it, the guilty man may have been Dr. Miles Smith, who used to keep at work even on journeys, jogging along on a jennet. Many a stop breaks up a long, loping verse at random."

Actually, verse divisions appeared in the Vulgate version done by Cardinal Hugh early in the fourteenth century. The New Testament verse divisions were made by Robert Stephens as early as 1551. Of details concerning these interesting items, we have none, but one thing is sure—chapters and verses were not introduced by Bishop Miles Smith.

Tributes to the King James Version, if collected, would fill a book. Let me close with several which perhaps some of my readers have not had the opportunity of seeing. In a standard volume, *The*

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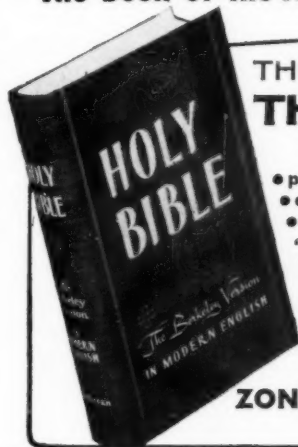
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Bible in its Ancient and English Versions, edited by H. Wheeler Robinson, published at Oxford in 1940, we read: "The Authorized Version is a miracle and a landmark. Its felicities are manifold, its music has entered into the very blood and marrow of English thought and speech. It has given countless proverbs and proverbial phrases even to the unlearned and the irreligious. There is no corner of English life it has not adorned."

John Cowper Powys, author of the well-known volume, *Enjoyment of Literature*, a man who is by no means a Christian believer, has said that "though the post-war generation may not read the Bible as its ancestors did, none of us can escape its influence. The thing has gone too deep. Humanity cannot saturate itself for centuries with a book like

the Old Testament and throw off the spell in a couple of generations."

The famous essayist, C. S. Lewis, concludes his essay, "The Literary Impact of the Authorized Version" (originally a lecture in the University of London), with words which I am placing here, not so much with my full endorsement as to provoke my readers to some serious thinking.

"For the Bible," Lewis says, "whether in the Authorized or in any other version, I foresee only two possibilities; either to return as a sacred book or to follow the classics, if not quite into oblivion yet into the ghost-life of the museum and the specialist's study. Except, of course, among the believing minority who read it to be instructed and get literary enjoyment as a by-product."

A New Dictionary of Theology

Now and then—at rare intervals, one must admit—a book appears in the field of biblical interpretation or theology significant enough to be a must for the serious student of the Scriptures. It has been some time since I have given such a characterization to a new book in these columns. I am compelled to do so in relation to a volume coming from the press early in March entitled *Baker's Dictionary of Theology* (so named because it is being promoted and published by the Baker Book House of Grand Rapids).

The editor-in-chief of this beautifully printed work of 580 pages is my colleague, Dr. Everett F. Harrison, professor of New Testament in Fuller Theological Seminary. His associate is Dr. Geoffrey W. Bromiley, well-known church historian and professor of church history and historical theology also at Fuller Seminary. The list of 136 contributors includes American and British scholars, Anglicans and nonconformists, philologists, theologians, historians, psychologists, educators, active pastors, etc.

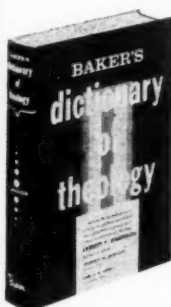
Without hesitation I would say that this is the most important dictionary of theology, from a conservative viewpoint, to be published in our country since the beginning of the century. Some of the articles here are on subjects that could not have been conceived of thirty years ago, and many of them are written in the light of, and in answer to, destructive currents of extreme left biblical criticism and neo-orthodoxy so prevalent today.

For a few examples: The historicity of Adam, denied by neo-orthodox theologians, is well handled by Professor Paul K. Jewett. The whole concept of the so-called mythological element in the article "Myth." Sixteen columns are given to a thorough examination, with reply, to "Neo-orthodoxy."

The eschatological themes have been worked over comprehensively, as in Dr. George E. Ladd's long article on the Kingdom of God and Professor F. F. Bruce's excellent contribution, "Eschatology," etc. Among the finest articles in the volume are those by Dr. Carl F. H. Henry, particularly those on Epistemology, Eternity, Inspiration, Man, Revelation and Time.

The longest article in the volume—and a masterpiece it is—on the inexhaustible theme of God, is by one of the outstanding authorities on theism of our generation, Dr. Gordon H. Clark. Dr. Bromiley has four different discussions of baptism—believer's baptism, infant baptism, baptism for the dead and baptismal regeneration. The basic subject of Atonement is well handled by Dr. Vernon S. Grounds, in fourteen columns. An authority on the Dead Sea Scrolls, Dr. F. F. Bruce, has written on that subject here.

Most of the articles carry brief but very helpful bibliographies, in which many readers will find titles previously unknown to them. An illustration is the reference to a volume in the discussion of "Care," (by which is meant *anxiety*) by my colleague Dr. Lars Granberg. The work is Rollo May's *The Meaning of Anxiety* (New York, 1950). I personally have read this book and can say that it probably presents more factual material, and probes more deeply into this subject about which our Lord spoke than any other volume in our language.



In his article on a subject seemingly receiving more attention today than at any other time in modern history, "The Fate of the Heathen," Dr. John H. Gerstner sets forth his opinion—and some will not agree with it—without hesitation or equivocation. I am taking the liberty of quoting the opening paragraphs:

"By 'heathen' in this article we refer to adults who have not heard the gospel of Christ. Whatever their culture or country, their unbelief in Christ is circumstantial; that is, they have had no opportunity to believe. This fact raises the question about their 'fate.' If Christ is the only way of salvation and these persons do not so much as know of the existence of Christ, are we to conclude that they cannot possibly have salvation, being necessarily lost or damned? If they are damned, is that not unfair and unjust of God inasmuch as they have no opportunity to be saved?

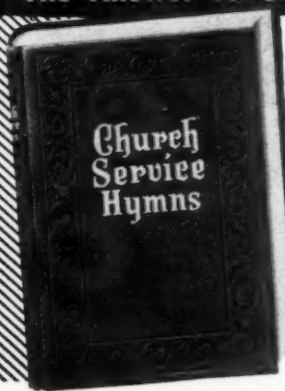
"Let us meet the question right where it emerges: Is it not unjust of God to damn a person who has had no opportunity to be saved? Why is it? Assuming that God does damn such persons, why is it unjust of him to do so simply because they have no opportunity to be saved? If these persons are damned they are damned because they are sinners; they are not damned because they have had opportunity to be saved and have not utilized it. Their opportunity, or the lack of it, has nothing to do with their being damned; they are damned because they are sinners.

"What is unfair in God's damning sinners? If God damned them because they did not believe the gospel, they could legitimately protest that they had no opportunity to believe the gospel; but, if God damns them for other sins, what does the fact that they did not commit this sin of unbelief in the gospel have to do with it?

"Some will say: Granted that God could damn men for the sins they have committed even though they did not hear the gospel and there would be no injustice in that as such. But does God not have an obligation to offer a way of salvation to everyone? But, we ask, why? Why does God have any obligation to offer salvation to any sinner? Grace, by definition, is undeserved. If it were deserved, it would not be a gospel; it would not be grace. If it is a gospel of grace it must be undeserved. If it is undeserved how can it be said that God owes it to anyone?"

Here and there weak spots are apparent in the *Dictionary*. Many will disagree with Dr. Kevan's view that the "abomination of desolation" spoken of by our Lord was the Roman army under Titus, and perhaps also under Vespasian. A great number of Bible students are convinced that an abomination of desolation will arise that has nothing to

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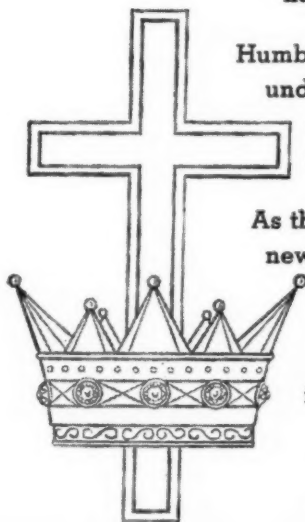
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do with a Roman army.

The article on Life is inadequate. We need to re-examine all the teaching of the Bible on this subject of life. Even a definition of the word is difficult to frame. There is a large literature appearing now on biological life, etc. that receives no notice here. Inasmuch as the word occurs 250 times in the Old Testament and 180 times in the New Testament, life deserves an article of more than one and one-third columns.

Dr. Gerstner's treatment of "Good Works" does not present the full New Testament teaching on this subject. He does as the Reformation creeds do—at the mention of good works, they begin to argue to prove that no one is saved by good works. In the New Testament, the phrase "good works" is never set forth in opposition to salvation.

There are three categories of works in the New Testament: simply works, by which no man is saved, the works of the flesh by which man is condemned, and good works. This is a subject which our Lord refers to in the Sermon on the Mount and which St. Paul speaks of seventeen times in his epistles—and in every case, good works are related to believers, to followers of Christ, never to unbelievers; and good works are never condemned, nor is there any warning that by good works we are not saved. It is time that this subject was clarified in our Bible dictionaries.

So important is this matter of good works in the life of a Christian that—and many people overlook this—in the central passage on inspiration toward the close of Paul's second letter to Timothy, the sentence that begins with the declaration that all Scripture is given by inspiration of God ends with a purpose clause, "that the man of God may be complete, furnished completely unto every good work."

Often we enter into a long presentation of the fact that we are not justified by good works when it has nothing to do with these passages on good works. In fact, Dr. Gerstner's two final paragraphs, dealing with pragmatism, are a long way off from anything set forth in the New Testament on this subject.

In spite of these shortcomings, and others that might be mentioned, I would say that the volume is an indispensable work for all who are interested in a conservative, biblical approach to the great theological issues of this time of crises in the thinking of the Church.

(The price of the Dictionary will be (\$8.95; if ordered before June 30, \$7.95.)

Second Timothy Outlined

Last month I placed in these columns a rather detailed outline of I Timothy, on which a number of us here had spent some hours. Both I and II Timothy are rather difficult to outline, and when a

somewhat satisfactory outline is finally constructed, I think it should be passed on for the help of others. This same group has been working out an outline of II Timothy, and I think my readers will profit by this effort also.

I. Salutation and Thanksgiving, 1:1-5

II. A Threefold Encouragement to Timothy, 1:6-14

1. To stir up the gift of God which he possessed, 6,7
2. To suffer hardship for Christ's sake, as Paul had, 8-12
3. To hold the pattern of sound words, 13,14

III. St. Paul in Relation to Some of His Associates, 1:15—2:13

1. Those who had turned away from him in Asia, 1:15
2. Onesiphorus, who had been loyal to him, 1:16-18
3. Timothy, who is to be a good soldier of Jesus Christ, 2:1-13

IV. The Necessity for Adhering to the Truth, and Warnings about Resisting the Truth, 2:14—4:5

1. The relationship of a true minister to the Word of Truth, 2:14-26
 - a. introductory, 14,15
 - b. the things he is to avoid, 16-18
 - c. the truth he is continually to set forth, 19-26
2. The character of mankind in the last days, 3:1-13
3. Some consequent exhortations, 3:14—4:5
 - a. the necessity for abiding in the truth of God's Word, 3:14-17
 - b. the urgent need for preaching the truth, 4:1-5

V. Paul's Final Words to Timothy, 4:6-22

1. Paul's personal satisfaction—in reviewing his life and looking forward to meeting the Lord, 6-8.
2. His personal request to Timothy, 9-13
2. Abandoned by men, he is strengthened by the Lord, 14-18
4. Greetings to friends, 19,20
5. His last request, 21
6. His personal desire for Timothy, 22.

Noteworthy Articles

In reading the religious periodicals appearing on both sides of the Atlantic during the last year, I have been convinced that perhaps at no one time for several years have so many worthwhile, scholarly articles appeared. I am sure that many readers will appreciate a brief summary of the contents of these journals.

Probably the most important single issue that has come to my attention is

Moody Monthly

The London Quarterly and Holborn Review, published by the Epworth Press (Methodist). The entire issue of 110 pages is devoted to the papers read at the first Institute of Methodist Theological Studies held at Lincoln College, Oxford, in July. (It is unusual that papers read in July should appear in a journal available at the end of August.) The first two articles are on a subject of growing significance, the relationship of the Christian faith to natural phenomena.

One of these, "A Theological Evaluation of Natural Theology," is by Dr. L. Harold De Wolf, Professor of Systematic Theology at Boston University, and the other, "Some Recent Developments in Science and Their Implications to Theology," by Dr. C. A. Coulson, since 1952 the Rouse Hall Professor of Mathematics in the University of Oxford. The study by Dr. De Wolf includes an extended discussion of Barth's rejection of natural theology, with an appraisal of these objections.

The other paper, by a scientist, reviews briefly the so-called conflicts between science and religion during the last one hundred and fifty years. I would say that this article is stamped primarily with a spirit of humility. Incidentally, in speaking of the theory of the evolution of the human species, Professor Coulson says that the time allotted by scientists for the existence of man on this earth "is nothing like enough for the changes that are needed." Then he continues, "There are some grounds for the belief that most of the later changes (that is, in the development of the human race) have taken place in the last ten thousand years." He admits, "We believe in evolution, though there really does not seem to have been enough time for it to operate." The concluding statement is interesting: "There is a new spirit abroad today, and if we really believe that the Psalmist was right to cry that 'the earth is the Lord's and all they that dwell therein,' then we may even come to the place where we see that the scientist may be one of the messengers of God."

Here also is an article of fifteen pages on "The Holy Spirit in Biblical Theology," by Dr. M. B. Stokes, and a timely discussion of "Wesley's Doctrine of the Last Things" by Professor William Strawson. To me, one of the most interesting of all the articles is that on "The Development of Theology in American Methodism in the Nineteenth Century," by Dr. David Shipley of Southern Methodist University, a consideration of the characteristics of the major works on systematic theology by British and American scholars. (This periodical is published at 25 City Road, London E C 1; 4 shillings, 6 pence, or about 70 cents in American money.)

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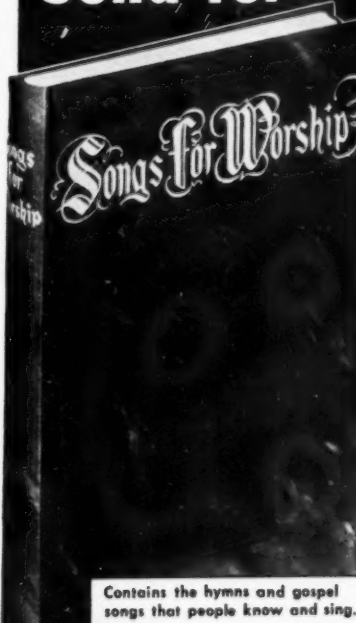
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OFF the RECORD

by bill pearce



» Like things that are different? Here's a WORD record that is: YESTERDAY'S VOICES (W-3076-LP). This is a record of the actual voices of many of the great Christian leaders of the past.

Paul Harvey, noted news commentator, is narrator. His narration embodies the spirit of this past generation.

As you may expect, the earlier the recording, the poorer the fidelity. Dwight L. Moody's voice, reading the Beatitudes, is largely covered by surface noise. It was first recorded on a cylinder machine in 1899.

Ira Sankey's singing of "God Be With You" is next. I was absolutely amazed when I heard this. It shows the force of the statement that God speaks through a man and a song regardless of the man's artistry or lack of it, his treatment of the song or the musical quality of the selection.

I enjoyed hearing Billy Sunday's voice ring out: "We don't need repeal, we need repentance! We don't need gin, we need Jesus!"

You will hear the contrasting expressions of J. Wilbur Chapman (he is very reserved) and his song leader, Charles M. Alexander. There are messages by Mel Trotter, General William Booth, Harry H. Ironside, Homer Rodeheaver, George W. Truett, John Brown and Peter Marshall.

One of the outstanding portions of the album is Gipsy Smith singing "Where He Leads Me I Will Follow." Smith's ministry moved the hearts of many in England, Africa and the United States.

The crisp, exact, almost impatient sounding narration by Paul Harvey ties the whole program together very nicely. Actually the record is a prize which will gain in value as time passes. This is a good one for your library.

» The latest in Hawaiian-style music is by Bud Tutmarc, from Seattle, Wash. This is a Sacred title, SACRED HAWAIIAN MELODIES... BUD TUTMARC, GUITAR (LP-8022).

The scene is set with an excellent color shot of under sea life flanking a pink lei. The next thing that attracted me was the beautiful, almost distant, haunting mike pickup on the whole sound. Bud is accompanied by the flowing, lush organ style of Mark Davidson. I understand this is the organ in the Lorin Whitney studios and Lorin is the engineer on the album.

Bud does a very nice job on the instrument. The only thing that bothered me is his hitting a note by approaching it a half tone under and sliding into it. This was somewhat overdone.

Being a dreamer musically and having played on Oahu during a hitch in the service, I quickly got the feeling of this smooth sound. My favorites are *Hold My Hand* and *My Beautiful King of Kings*.

Some might wonder how a lazy, beautiful sound such as this can bear a vital message. We have our preferences, of course, but God is not limited to a certain style of music, be it Bach or country.

» Here's a new label in sacred recordings: Noordyk Sacred Records, Inc., 1145 Leonard St., N.W., Grand Rapids, Mich. The release on hand is ROSE ARZOOMANIAN—OLD FAVORITES (N-LP-8).

I've always thought of Rose as one of the few gospel singers who communicates to the heart by consistently matching mood and text. Technically, she has excellent production, support and life in singing, without making a mood sound strained or synthetic. She sits on top of the tone sometimes but she doesn't sing sharp.

Holy Bible, Book Divine is outstanding. Some of the other pieces include *Glory to His Name, Just When I Need Him Most, The Last Mile of the Way, Grace Greater Than Our Sin, My Saviour's Love* and *Down From His Glory* (I think, by the way, this last song has had it, even though Rose does a good job).

The disc has a good quiet surface. I think the highs decrease a little toward the center of the recording. I enjoyed the album as a whole, but I don't think the chorus on certain numbers either added or detracted much.

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And Jesus Said A Quiz

By Mabel W. Clement

JESUS frequently spoke directly to individuals as well as to an assembled crowd. Can you identify the person to whom he was speaking in each of the following quotations? Answers on p. 41

1. "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

2. "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

3. "It is written again, Thou shalt not tempt the Lord thy God."

4. "Man, thy sins are forgiven thee."

5. "Young man, I say unto thee, Arise."

6. "Launch out into the deep, and let down your nets for a draught."

7. "Thy faith hath saved thee; go in peace."

8. "Damsel, I say unto thee, arise."

9. "Woman, thou art loosed from thine infirmity."

10. "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst."

11. "Except a man be born again, he cannot see the kingdom of God."

12. "Go wash in the pool of Siloam."

13. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

14. "Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

15. "Verily I say unto thee, Today shalt thou be with me in paradise."

SUBMISSION

James 4:7

The Lord may let others be honored and keep you hidden in obscurity because He wants to produce for His glory some choice fruits which can only be produced in the shade. He may let others be great but keep you small. He may let others get the credit for the work you do and thus make your reward greater when Jesus comes.

Others may boast of their work and success, but if you begin it He will lead you into some deep mortification which will make you despise yourself. Others may pull wires and schemes, but you cannot; and if you attempt it, you will meet with such failures and rebuke from the Lord as to make you sorely penitent.

He may not explain to you a thousand things which now puzzle your reason, but if you absolutely sell yourself to be His love slave, you will have found the vestibule of heaven.—G.D.W.

SERMONBUILDERS

Moody Monthly

*Here is the heavenly, eternal
side of the event which caused the crowds
to follow the Master and His
cross to Calvary*

A Body for Sacrifice

By ALFRED MARTIN

"A body hast thou prepared me"
—Hebrews 10:5

THESE are words of the Lord Jesus when He came into the world. In order to get the significance of this statement of the Lord Jesus, let us consider briefly the meaning of the passage in which it occurs, and then draw from that passage some of the scriptural teaching involved.

The writer of Hebrews under the Holy Spirit's leading has reminded us as this tenth chapter opens that the law held only the shadows, not the reality (v. 1). All of the offerings of the Mosaic ritual are in view—the burnt offering, the meal offering, the peace offering, and the sin and trespass offerings (see especially v. 8). Before the coming of Christ, these rituals had been repeated thousands upon thousands of times. Day after day, year after year, through many centuries, the animals had been killed and offered, and each time God was pounding home the lesson that sin brings death.

The ceremonies of the great Day of Atonement are specifically referred to in the expression, "those sacrifices which they offered year by year continually" (v. 1), and again in the statement, "in those sacrifices there is a remembrance again made of sins every year" (v. 3).

The truth is made plain that in all the hundreds of times that the Day of Atonement came and went, it never settled the question of sin. Sin could not be forgotten. The repetition of the ritual only served to show that it could never be effective in itself. "For it is not possible that the blood of bulls and of goats should take away sins" (v. 4).

Then comes the divine "wherefore" (v. 5). Thank God for the "wherefore." For though God has declared through the

sacrifices that sin brings death, He also illustrates through them that He has provided a Substitute to take the sinner's place. Not the bulls and goats could atone for sin—they were substitutes only in a typical sense—nothing more than tokens of the Sacrifice that was to come, the Lord Jesus Christ. "A body hast thou prepared me." "But when the fullness of the time was come, God sent forth his Son . . ." (Gal. 4:4).

What else could be meant in this context, other than that He came to be an offering? Of course, in that body the Lord Jesus was to manifest the glory of God and to demonstrate the kind of human life that is pleasing to God. But primarily that body was to be a sacrifice. To deny that is to falsify the passage.

♦ In this connection are found some of the most profound truths of Scripture. The teaching of the Word of God concerning the Person of this One who came contains some of the greatest mysteries of the Christian faith. The truth can certainly be known, for God has revealed it, but it cannot be fully understood that the Baby in the manger at Bethlehem was indeed God come in human flesh. All the truth concerning the work of Jesus Christ as the Mediator between God and men depends upon the fact that He is both God and Man.

Has anyone other than He ever come into the world in the sense that is meant here? We may talk of a person's birth as his coming into the world, but that is not a true description of the event. But the Lord Jesus Christ actually came into the world from the outside! That is why He could say, "I came down from heaven . . ." (John 6:38).

There was a time when you and I did not exist. Each of us had a beginning.

But the Bible teaches that the Lord Jesus Christ did not have a beginning. His was a *continuing* existence. He always was. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). "And the Word was made flesh, and dwelt among us" (John 1:14). (See also Isa. 9:6; Micah 5:2; John 8:58; 17:5; Col. 1:15-17; Rev. 1:17.) Pondering such Bible references as these, we can easily see that here is set forth a unique Person, for Jesus Christ's existence is different from that of any one of us.

The eternal existence of the Lord Jesus stems from the fact that He is God. And the theological expression "the deity of Jesus Christ" means that He is God in the full, absolute sense of the term; not merely godlike, but truly God.

♦ CONSIDER the many evidences in Scripture that teach the deity of Christ.

(1) He is called God. Those who read the Bible carefully must admit that the Bible does call Jesus Christ God, and those who believe the Bible joyfully accept that truth. Note some of the expressions: "the Word was God" (John 1:1), "the mighty God" (Isa. 9:6), "our great God and Saviour Jesus Christ" (Tit. 2:13, literal translation).

(2) He has the nature and attributes of God. He is eternal and self-existent (John 1:4; 5:26; Heb. 7:16), unchangeable (Heb. 13:8), and knows all things (Matt. 9:4; John 2:24; Col. 2:3). He is all-powerful (Matt. 28:18; Rev. 1:8), and He is present everywhere (Matt. 28:20; Eph. 1:23; Col. 1:27).

(3) He does works that only God can do. He is the Creator (John 1:3; Col. 1:16; Heb. 1:2). He forgives sin (Mark 2:5-12), and He raises the dead (John 5:25-27).



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(4) He claimed equality with God, and accepted the worship of men. His claims were the most astounding ever made, and His character and works demonstrated that they were true. He made Himself "equal with God" (John 5:18), and for this was almost stoned by His enemies. He said, "I and my Father are one" (John 10:30), and again incurred their murderous hatred.

He accepted worship, which no good man in his right mind could do, since worship belongs to God alone. Either Jesus Christ was God or He was not a good man. Thomas worshipped Him, calling Him "my Lord and my God" (John 20:28), and the believing heart echoes his words and the act. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

♦ ALONGSIDE the truth of the deity of the Lord Jesus Christ, the Scripture places the truth of His perfect humanity: "A body hast thou prepared me." Jesus Christ is man. He is real human being. There are many indications in the Gospel records that this is so.

(1) He has human names and titles. His own favorite descriptive title for Himself was the "Son of Man" (see Luke 19:10 as one example). Thus He is identified with the human race.

(2) He has a human ancestry. Through His mother Mary the Lord Jesus was descended from the royal family of David (cf. Matt. 1:1-17; Luke 3:23-38; Acts 2:30; Rom. 1:3; Heb. 7:14). Born miraculously of the virgin Mary, He had no sin nature. Yet He is thus linked with every other individual in the human race by the common tie of blood.

(3) He possesses a human spirit, soul and body. He said, "My soul is exceedingly sorrowful" (Matt. 26:38). He "groaned in the spirit" (John 11:33). His body was real. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (I John 4:2, 3a).

(4) He had human experiences. He associated with other human beings, became hungry (Matt. 4:2), thirsty (John 4:6), weary (Matt. 8:24), sorrowful (John 11:35). All the sinless experiences of humanity became His experiences (Heb. 2:10, 18; 4:15). Having been born as a baby, He grew (Luke 2:40, 52), passing through all the stages of human development until He reached the prime of life. He is "the Man Christ Jesus" (I Tim. 2:5).

Of course, having understood the teaching that the Lord Jesus Christ was truly Man, we must also remember that He was born of a human mother, but

without a human father. Prophesied in the Old Testament (Isa. 7:14), this truth is set forth explicitly in the New Testament (Matt. 1:18-25; Luke 1:26-35). The doctrine of the virgin birth of Christ is one of the fundamental teachings of the Christian faith.

✦ The Lord Jesus is the visible representative of God because He is God in the flesh, the God-Man. The Son of God became incarnate that He might clearly reveal God to us, but His supreme purpose was that He might be our Mediator and Saviour. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21).

Although the Lord Jesus has two natures, the nature of God and the human nature, He is only one Person. We cannot understand how deity and humanity can be joined in one Person, but the Bible declares it to be so. The Person of Christ is not a fusion of deity and humanity into some kind of divine-human nature. The deity remains absolute, undiminished deity and the humanity is genuine humanity. The Lord Jesus Christ is a divine-human Person. The two natures are eternally and inseparably united so that He is the God-Man and will remain so for ever.

Because the Lord Jesus is one Person, all of the characteristics or attributes of both of His natures are true of His Person. Hence, the importance of the statement "A body hast thou prepared me." Jesus Christ is God, but God cannot die. In order to die, in order to be the Saviour, He had to become Man. The deity could not die, but the humanity could die. Consequently, His death was the death of the Person and, as the Scripture says, "Christ died for our sins . . ." (I Cor. 15:3). Here is a Saviour who really is a Saviour. A mere man could not save us; but Jesus Christ can save us, because He is both God and Man.

END

Answers to And Jesus Said (p. 38)

1. Mary, His mother. Luke 2:49.
2. John the Baptist. Matthew 3:15.
3. Satan. Matthew 4:7.
4. The man with the palsy. Luke 5:20.
5. The dead son of the widow of Nain. Luke 7:14.
6. Simon Peter. Luke 5:4.
7. The woman who washed His feet with her tears and anointed them with ointment. Luke 7:50.
8. The daughter of Jairus. Mark 5:41.
9. The crippled woman in the synagogue. Luke 13:12.
10. The Samaritan woman. John 4:13, 14.
11. Nicodemus. John 3:3.
12. A blind man whose sight He restored. John 9:7.
13. Martha. John 11:40.
14. Thomas. John 20:27.
15. The thief on the cross. Luke 23:43.

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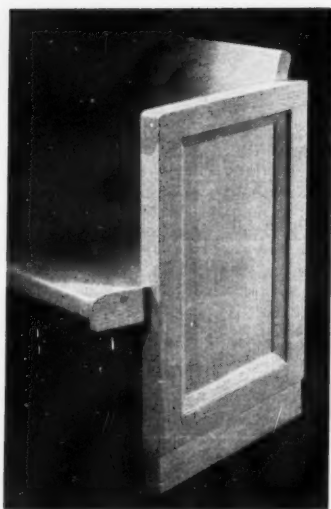
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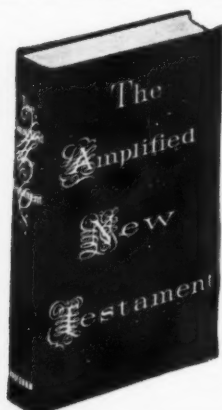
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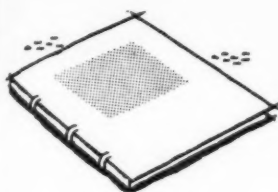
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idea NOTEBOOK

A Service Department for Christian Workers

March • 1960

Volume 7 • Number 6

VBS Goes to Camp

By Margaret Wise

THERE'S nothing to do!"

This is the common cry of young people in a small town which offers its youth little summer recreation. It's also the cry that prompted my pastor husband and me to begin a vacation Bible school day camp.

Realizing that children need Christian fellowship almost as much as Bible training itself, we waited on the Lord in prayer, and He opened the door for the program presented here. A camp site, equipped with wash rooms, craft shop, bath house and dining hall, was offered to us for a week prior to the regular camping season.

Regular vacation Bible school was held at the church in the morning. We cut out all attendance and discipline problems by insisting that children must be at

Bible school in the morning—and behaving—to take part in afternoon activities.

Children in the third grade and up brought their lunch and ate it in the church yard. Younger students were sent home after morning sessions. After lunch the Sunday school bus carted campers and staff to the camp, some fifteen miles away.

The cooperation of a neighboring church proved valuable in acquainting the children with other Christians, and it increased our staff of workers.

At the camp, the group gathered for instructions and prayer. When the whistle sounded, campers scattered to their favorite sport or craft. Sports available included baseball, volleyball, ping pong, shuffle board and horseshoes.

A craft shop was supervised by a staff

These pupils had the joy of "making something" when their VBS went to camp. Luoma photo.



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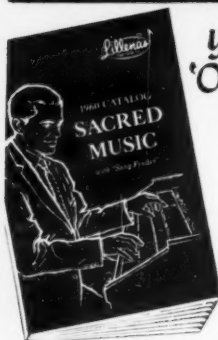
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Things To Do in March

- ✓ Continue plans for CAMP and VACATION BIBLE SCHOOL.
- ✓ Continue SPRING TEACHER TRAINING PROGRAM begun in February.
- ✓ Plan for special EASTER SERVICES for Palm Sunday, Good Friday, sunrise, etc.
- ✓ Begin plans for NATIONAL FAMILY WEEK, May 1-8.

of ladies, each one taking charge of one craft. The cost of the first craft for each camper—fifteen cents—was included in the registration fee. Additional crafts were kept to minimum costs for materials.

The favorite project was painting plaster figurines and plaques. Shellcraft, copper and aluminum enamelling, basket weaving, leather craft and plastic lace weaving were among the other crafts offered.

The free craft project served the purpose of including in the fun those children who had very little money to spend. It also whetted the appetites of those who could afford more.

Later in the afternoon the group gathered at the lake for a swim. Safety was a primary consideration, and a qualified life guard and a registered nurse—both volunteers from church—were always on duty.

After the swim the group met for devotions and a treat. The treat—also included in the registration price—varied from day to day. One day it was ice cream; another day soda pop. There was no food sold, eliminating too much spending by those with extra money and also eliminating stomach upsets.

The return trip began about 4:30, and campers were home in time for supper and an early bed.

The registration price—two dollars—was kept low to encourage as many as possible to come. The price included transportation to and from the camp ground, accident and polio insurance, first aid equipment, a daily treat, craft material, rental of the camp and a camp insignia for each camper.

We had excellent weather, but an important piece of equipment was a box filled with assorted material for indoor games. Drinking straws, jar rubbers, alphabet noodles, etc., can be used to provide much indoor entertainment.

Many churches would not have the use of a private camp, but few churches

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6. PROGRAMS AND PUBLICITY VBS, Combined with Day Camp

would not have a state or county park within several miles. Even a farm could be converted into a camp ground. Trips or excursions could be included in the program. All add up to the much needed Christian fellowship and well-balanced recreation which a vacation Bible school day camp can supply.

The morning sessions of vacation Bible school were held in the church, and if the children weren't there, they weren't allowed to come to the camp program.





Assuming you are sold on audio visuals, how can you interest your church and Sunday school? What about the interest of new teachers? And how can you guarantee continuing effective use of AV's? A leading authority answers these questions.

Bringing Audio Visuals To Your Church

By Donald R. Lantz

THERE are two basic problems involved in seeing that audio visuals are put to work in your church. First and most important is that of motivation—how to get your workers to want to use audio visuals in teaching their classes, leading youth groups, planning programs and carrying on other activities.

In order to motivate others, you yourself must first be aware of the impact of audio visuals and how effectively they bridge the gap between the here and now and the 10,000 or more miles and 2,000 or more years of the events and setting of the Bible.

Certainly we should thank God for the Holy Spirit who takes the things of Christ and makes them so very personal today. But God has also given us eyes and ears and mouths and powerful new tools to match the needs of our twentieth century.

Some of our forefathers were great soul winners without films, radio, TV and high speed color presses. But they did not have an exploding population, nor were they dealing with people who were constantly surrounded by these media. I believe that some of our forefathers would have used these tools if they had had

them, just as some of our best leaders today are using them.

If you are to persuade others that these things are true, you must first of all be thoroughly convinced yourself. In other words, your personal motivation must go deep—deeper than an interest in gadgets, electronics, hobby photography or other facets of visual aids. You must be thoroughly sold on the value of using every tool that God has given us to win others to Christ, including the intelligent and practical use of audio visuals.

Assuming, then, that you are sold yourself, you can do at least three basic things:

1. Share your own enthusiasm and convictions concerning audio visuals with others. Help others become enthusiastic one by one, and in small groups. Demonstrate, illustrate, convince. Let others help. Don't think you can do everything yourself.

2. Relate some good audio visual to a particular Sunday school lesson or topic that is coming up in the near future. This means you must study the coming Sunday school lessons or program topics. Then carefully select an audio visual that is closely related and helpful to what is

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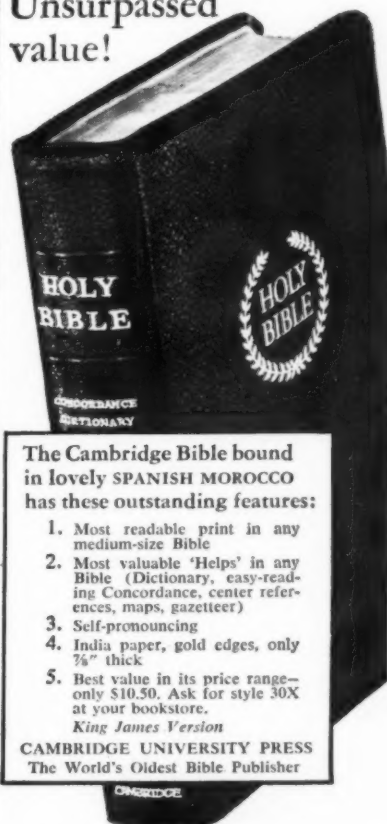
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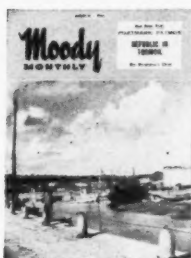
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Want to see audio visuals put to work

in your Christian education program? It will pay
to lay a carefully planned foundation.

supposed to be accomplished with that particular lesson.

3. Make yourself available to the teacher involved. Offer to help the teacher with the use of the audio visuals—or better yet, show this audio visual to the teacher, explain its relation to the coming lesson and make yourself available to use it. Better yet, train the teacher to use it, and let her do it herself. You may also find it expedient to show this audio visual at a teachers' meeting.

But before the motivation and enthusiasm get too far, you will need some definite strategy and plans for a continuing program. This is our second major concern—that of administration.

Such a strategy can be planned and carried out by taking several steps:

1. *Get started right.* Relate this new work to some official body of your church such as the official board, the Sunday school council or the board of Christian education. Such a relationship is good insurance that the audio visual work will continue. Do not try to do the work on your own, apart from the existing Christian education work of your church.

2. *Establish an official position* or title for whoever is going to head up this work. This person may be called: audio

Sunday school lessons and other topics or emphases, and keeping the teachers and leaders informed of these correlations.

b. Scheduling and distributing materials and equipment when needed.

c. Filing, storing and maintaining audio visual materials and equipment.

d. Training equipment operators.

e. Purchasing and renting equipment and materials.

f. Recommending building improvements for the better use of audio visuals around the church.

g. Preparing an adequate budget and presenting it to the official group.

h. Helping publicize special audio visual events around the church.

Be sure of one thing—whoever sticks his neck out with all of this will probably be elected chairman.

3. *Obtain the basic equipment* you can afford and will use most frequently and provide a place for storage (See article next month).

4. *Secure a basic library* of the best and most useful audio visuals that you can buy (See article next month).

5. *Dignify audio visuals* by getting them into your regular church budget. Audio visuals should have the same consideration for purchasing as all other budgeted materials used in the program of evangelism and Christian education in your church.

6. *Circulate regular, up-to-date information* on the materials in your audio visual library to all your Sunday school teachers and other interested persons. This keeps the availability of your materials constantly before them. Occasionally show a new piece of material going into your library to your teachers.

7. *Establish a continuing teacher training program* in audio visuals. This must be done. It may very well put new life into your teachers' meetings or in your whole teacher training program. Experience shows that the continued use of audio visuals in any church depends on

FILE 8. VISUAL AIDS Program, Establishing a

visual counselor, audio visual coordinator, director of audio visuals or chairman of the audio visual committee. If the official group to which this person or committee may be related does not know what should be done, you had better be prepared to suggest an outline of work. This might include:

a. Correlating related visuals with the



Donald R. Lantz of Family Films, Hollywood, Calif., is a recognized authority in the rapidly growing field of audio visuals.

the teacher training and recruitment program.

9. *Make progress reports* back to the group to which the audio visual work is responsible.

10. *Get a committee.* By this time it should be obvious that you need one to get all this done. A good starting committee might consist of four persons: chairman, librarian, projection coordinator and correlation supervisor.

This is an important work and should involve the time and energies of dedicated people. God gave us these audio visual tools, and He equipped us with eyes and ears that we might know the plan of redemption in Jesus Christ and that we might help others know it. Therefore, we must use the most effective means at our command.

(A second article by Mr. Lantz, giving a descriptive listing of basic audio visual equipment and a recommended basic library will appear in IDEA NOTEBOOK next month.)

Watch for these additional audio visual features next month in IDEA NOTEBOOK

BASIC AUDIO VISUAL EQUIPMENT

A second down-to-earth article by Donald R. Lantz especially for the Sunday school just making a beginning in audio visuals.

FILMSTRIPS FOR YOUR SUMMER PROGRAM

Part II of the listing begun in this issue . . . devoted exclusively to useful filmstrips.

See these helpful features next month in IDEA NOTEBOOK

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THEN and NOW

It Was Winter



SUNG DONG KIM was one of the many Korean orphans sleeping outdoors on the coldest nights. When we found him he was nearly dead from starvation and both feet were frozen black. Amputation was unavoidable. This and loving care saved his life. Other homeless waifs equally pitiful need shelter and care. Will you "adopt" such an orphan today?

Then Came Summer

After several months in the infirmary of our orphan's home he had gained weight and his stumps were nearly healed. Without Christian love and care this boy would have been forced to drag himself about or improvise a little wheeled cart so that he could keep on begging and maybe starving and freezing again.



Late Summer

The amputee center headed by Dr. Reuben R. Torrey, Jr. fitted Sung Dong with these fine artificial limbs. Hope springs up in his young heart. Love has had a way. And with patience and practice young Sung Dong will learn to walk again without crutches or canes. Thus he will face life with fresh hope. Who knows but that he may grow up to be a Christian leader.



Look At Him NOW

Here Sung Dong stands alone once more. He has learned to manipulate his artificial legs and walks confidently. But he will need much help as he starts school, learns daily more of Christ and His love. Some day he may be a preacher and a missionary and win many for his Lord. Won't you sponsor some other orphan equally needy?

This boy is now No. 123 in our New Life Boys' and Girls' Home in Taegu, Korea. He is assured of all his physical, material and spiritual needs. But there are many, OH SO MANY, others who need to be gathered in before they starve, freeze or die of TB this winter. Will you become a sponsor for one? You can for only \$8 a month—just 26 pennies a day. You or your church, your Sunday School, Ladies Group, Bible Class, Junior Church, etc. will be thrilled by such a project! Please pray about it!

ESEA supports over 3000 Korean orphans, war widows and lepers' children in 42 Homes. Every one is a true Christian institution. [True Bible believers]



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4848 North Leonard Drive—Chicago 31, Illinois

—CLIP AND MAIL COUPON TODAY—

☐ YES, I want to sponsor a ☐ boy ☐ girl for one year. With God's help I will send \$8 a month. Please send me my child's name, picture, address and story. I understand I may continue as long as I wish.
SEND FULL PARTICULARS.
☐ I cannot "adopt" a child but want to help by giving \$.....
☐ Please send me further information.

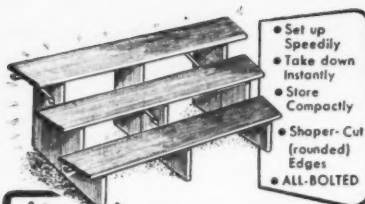
Name

Address

City Zone State

Gifts of any amount are welcome and, as well as sponsorings, are income tax deductible.

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ANNA ELIZABETH WADE, Dept. 520 AD, Lynchburg, Va.

For Your Reference

Audio Visuals for Summer Church Activities

Part I: Films

Summer church activities offer many occasions for making effective use of audio visuals. For your convenience in reviewing the range of materials available, **IDEA NOTEBOOK** presents a reference list of useful titles. Part I is limited to motion picture films. Part II, next month, will present a comparable list of film strips. For more complete descriptions of these films, consult the producer's catalog. Films should be previewed before showing in order to make certain they meet the requirements of the user. For an explanation of the abbreviations, see key at bottom of page.

FILMS FOR CHILDREN

Amos, Shepherd of Tekoa. A man who fought for justice and reform. CAF
20min b&w \$7

Bible Adventure series. A group of 20 films of Old Testament stories. MIS
13min c \$6

Cain and Abel. Brings children face-to-face with problems of pride, envy and jealousy. CAF
15min b&w \$7

Captured by the Indians. A pioneer family stand against the powers of evil. BFM
30min b&w \$10

The Cheat. Helps children understand more fully that cheating is wrong. CPH
30min b&w \$9

The Creation. Art animation of the first two chapters of Genesis. CMF
12½min c \$7

The Exodus. Depicts the oppression of Israel in Egypt. CMF
12½min c \$7

Forgotten Valley. Gang of boys explores cabin, finds adventure. GF
40min b&w \$10

Gideon the Liberator. Rescues Israel from the Midianites. CPH
17min b&w \$6

Half Inch of Selfishness. Shows quarrels, arguments can be caused by selfishness, irritability, angry feelings. FF
15min b&w, c \$5, \$8

The Little Lie That Grew. Stresses the importance of truthfulness. CPH
30min b&w \$9

The Lost Sheep. Well-known parable visualized. BFM
10min b&w \$2.50

The Master's Face. A child's search for Christ, after he finds His "picture" on a church bulletin. GF
50min b&w \$15

A New Heart for Donna. One little girl leads another to the Lord by explaining the Wordless Book. BFM
12min b&w, c \$4, \$7

Queen Esther. Sacrifice made by a noble woman to save her people. CAF
50min b&w \$7

Ruth, A Faithful Woman. Story of Ruth, ends with God's promise concerning the

coming of the Messiah. CPH
17min b&w, c \$6, \$9

Science Adventure series. A group of 6 films, presenting God in science. MIS
13min c \$6

Tammy. Effect of a child's faith on her unbelieving parents. CPH
40min b&w \$10

Tokens of Love. Christian attitudes of cooperation and sharing in home chores. FF
15min b&w, c \$5, \$8

A Voice in the Wilderness. Story of John the Baptist. CAF
40min b&w \$11

Who Is My Neighbor? Story of the Good Samaritan. CAF
30min b&w \$9

FILMS FOR YOUTH

The Beginning of the Rainbow. How people who base their happiness on Christian ideals find lasting joy. CPH
30min b&w \$9

The Beginning of Wisdom. Seeks to answer "Can an intelligent, well-educated person be a Christian?" BFM
75min b&w np

Choosing Your Life's Work. Two teen-age boys consider their future vocations. FF
15min b&w \$5

The Difference. "The big university or the church college—is there a difference?" CAF
45min b&w \$12

Experience with an Eel. Study of the electric eel, the relationship of science and the Bible. MIS
24min c \$12.50

God of Creation. The power and beauty of growing things evidence God's infinite care in all His creation. MIS
41min c \$12.50

Going Steady. Openly faces the teenagers' purity problem. GF
65min b&w \$27.50

Invitation to the Wedding. Stresses the importance of making Christ an integral part of marriage. CPH
30min b&w \$9

Living Bible series. A group of 26 films on the New Testament. FF

Key to abbreviations:

Running time shown: 30min, etc. Black and white: b&w. Color: c. Price shown: for one day's rental. Producers are listed immediately after description of film and are keyed as follows:

BF—Broadman Films, Nashville, Tenn.
BFM—C. O. Baptist Film Mission, Wheaton, Ill.
CAF—Cathedral Films, Burbank, Calif.
CMF—Christian Mission Films, Hollywood, Calif.

CPH—Concordia Publishing House, St. Louis, Mo.
FF—Family Films, Hollywood, Calif.
GF—Gospel Films, Muskegon, Mich.
MIS—Moody Institute of Science, Los Angeles, Calif.

Moody Monthly

Nine films:
20min b&w, c \$6.50, \$10
Seventeen films:
15min b&w, c \$5, \$8
Missionary to Walker's Garage. Emphasizes the importance of making Christian vocational choices. FF
30min b&w \$9
My Father's World. The beauty of God's world shown in the wonders of nature. BF
12min c \$5
Mystery of Three Clocks. Laboratory experiments based on three natural clocks: man's brain, the cicada, split second timing for chemical reactions. MIS
29min c \$12.50
Of Books and Sloths. The dependability and accuracy of Scripture compared to man's constantly revised writings. MIS
29min c \$12.50
Seventeen. What happened in high school when a Christian student determined to make Christ known. GF
65min b&w \$25
The Shield of Faith. The importance of strong spiritual upbringing. CPH
30min b&w \$9
Teenage Challenge. "Can a Christian do the will of God and still be popular?" FF
30min b&w \$9
Teenage Code. "There's nothing wrong with cheating unless you get caught" is graphically refuted. FF
30min b&w \$9
Teenage Rock. Shows what happened in

two teenagers' lives because a foreign student opened his heart about his reactions to America. GF
59min b&w \$20
Teenager's Choice. Two teenagers plan to elope until they realize marriage is a God-given relationship. FF
30min b&w \$9
Teenage Witness. A high school fellow shares his faith with others in the face of ridicule. FF
30min b&w \$9
That Kid Buck. True story of the conversion of a juvenile delinquent. BFM
30min b&w \$12
To Every Creature. Difficulties faced by pioneer missionaries. MIS
45min c \$10
Voice of the Deep. A trip beneath the sea to discover the silent deep is not so silent. Spiritual application: "He that hath ears to hear..." MIS
30min c \$10

FILMS FOR ADULTS

Centerville Awakening. How a pastor began proclaiming the dynamic truth God laid on his heart. GF
73min b&w \$25
A Christian in Politics. The obligation of a Christian to work for the good of his community and country. CPH
30min b&w \$9
Facts of Faith. Scientists demonstrate faith and how to possess it. MIS
37min c \$15
Faith of Our Fathers. How to make family worship a vital part of daily family

living. CPH
40min b&w \$11.50
God of the Atom. Startling approach to the atomic bomb problem. Also includes hydrogen bomb and up-to-date developments. MIS
28min c \$12.50
In Times Like These. How a layman lived more for himself than for the Lord until he came face-to-face with reality. GF
65min b&w \$25
Life of St. Paul series. Twelve films on Paul's life. Includes one of Stephen, the first martyr. CAF
Stephen:
14min b&w \$7
Others:
30min b&w \$9
The Quest. Wreckage of mighty cities and empires of the past demonstrate the futility of man to build for eternity. MIS
33min c \$15
The Things that Count. A story based on Ephesians 2:8, 9. CPH
30min b&w \$9
This Way to Heaven. The importance of Sunday school in the church and community. CPH
30min b&w \$9
Time and Eternity. Explains the meaning of time and space, discusses fourth dimension. MIS
43min c \$20
The Unfinished Task. Stewardship and mission program, encourage full-time Christian service. CPH
72min b&w \$22.50

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March, 1960



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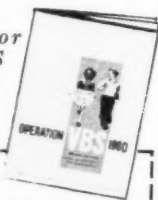
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There are a dozen ways
to give new freshness to familiar but
important truths. Here are several
to help you with your teaching.

Use the Unusual

By Connie Crossman

"Aw, I've heard that story before."

Have you, like many other teachers, wondered what to do about this familiar complaint and asked how you can make the stories in God's Word fresh and interesting to your pupils?

First ask yourself, "Have I studied this story as if I had never seen it before? Have I re-worded it with my pupils in mind? Have I seen in it a new truth that has challenged my own life?"

If you can answer "yes" to these questions, then, perhaps, the problem lies in the approach. The solution: use a different teaching aid.

Try suspense. Children love it.

The day you plan to teach the creation story, carry into class a large bag filled with illustrative articles. Take out one article at a time. Include a bottle of water, a flashlight (to illustrate light), a small globe or globe bank (to explain how the firmament is over the earth), a jar of dirt (for dry land), grass, seeds, fruit, sun, moon, and star cutouts, a

Use the same principle of suspense in teaching the missionary journeys of Paul. Instead of a bag, carry a small suitcase loaded with "souvenirs" of his trips. For each place he visited add a name sticker to the outside of the suitcase. Indicate the missionaries taking the journey with tags tied to the handle.

Here are some ideas for souvenirs:



artificial flower garlands (Acts 14:13), stones (Acts 14:19), purple cloth (Acts 16:14), money (Acts 16:19), hurricane lamp (Acts 16:29). When you're finished, let them tell you what each item represents as you put it back into the suitcase.

Sometimes the material to be covered, such as the Beatitudes, does not lend itself to flannelgraph. Make a scroll by pasting the ends of two rolls of shelving paper together. Draw stick figure sketches to illustrate these teachings of Jesus.

For instance, to visualize "Blessed are the peace-makers," show one figure between two with fists clenched. Draw figures seated in church for "Blessed are they who hunger and thirst after righteousness." Unroll only as much of the scroll as you are talking about at one time. They will want to know what comes next.

**F
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E**

1. BETTER TEACHING

Story telling, Methods of

small stuffed animal, and a boy doll.

Younger pupils will enjoy touching the articles, and older ones may contribute some scientific information. And all will realize more clearly that God has made the world around them.

The scroll idea can also be used in a TV box. This consists of a box with a screen size opening in the cover. A roll of shelving paper with stick figures or



pictures pasted on it moves across the screen from one broom handle to another.

Fasten two broom sticks to the long narrow side of the box so that they'll turn. Do this by sticking a nail through the box up into the broom sticks. Cut holes in the other side of the box so that the broom sticks may protrude several inches. After the broom sticks are fastened, the paper may be attached to the sticks so that it will roll from one to the other.

Children will enjoy making this visual aid themselves. Paste on cutouts as you tell the story. This is particularly useful in telling the creation story.

An unusual visual aid can be made with newspaper and some blank newsprint (newspaper stock, obtainable at your local newspaper). The idea is to cover the headlines, cartoons and advertisements with your own made from the newsprint.

Try headlines such as "Good News Today" or "Apostle Paul Arrives in Macedonia." Make cartoons by drawing simple sketches of various events. Make a travel page to show how and where Paul traveled. The editorial page can feature the



title of one of his sermons. A public letter page may hold the memory verse.

Choose pages of your paper that do not have many pictures then cover the advertisements with your blank newsprint. An advertisement of the Priscilla

and Aquilla Tent Shop could tell about Paul's occupation in Corinth. This idea could also be used for events in the life of Christ.

If you find your time limited, or mate-



rials lacking, for these teaching aids, here is one more very effective one. Tell the story, such as the birth or crucifixion of Christ, in the first person. Choose one of the characters (for example, let Mary tell about the birth of Christ, or let John tell about His death) and put yourself in his place. It will help you to feel the story yourself and will hold the children's attention without visual aids.

Don't let your teaching methods become monotonous. Present a fresh message each time. Use an unusual aid and you will find unusual interest in God's unusual Book, the Bible.



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TO THE ONE AMERICAN in four who does not drink, we offer the Gold Star Total Abstainers' Hospitalization Policy which will pay you \$100 a week from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink, and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. As Mr. R. M. of Chicago said when he purchased a Gold Star Policy, "I am in the _____ plan and very much dissatisfied as they seem to favor boozers and the honest person must pay for it."

Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Why should you help pay for their hospitalization?

Now, for the first time, you can get the newest and very finest hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered *only* to non-drinkers. With this policy, you receive \$100 a week from the first day and as long as you remain in the hospital! This money is paid you in cash to be used for rent, food, hospital, or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day, over 32,000 people enter the hospital for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the sidewalk or stairs in your home, or some sudden illness,

could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble!

The Gold Star Plan Makes It Easy

With a Gold Star Total Abstainers' Hospitalization Policy, you would receive \$100 per week in cash as long as you remain in the hospital. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and pay in *addition* to your present policy.

The \$100 a week plan costs just \$4 for the first month's protection for each adult, age 19 through 64, or \$40 for twelve full months. For each child under age 19, the cost is \$3 for a month's protection. And for each adult of age 65 through 100, the cost is only \$6 a month.

Many folks who already carry some hospitalization will still want the \$100 per week Gold Star Policy. However, some who already have good coverage elsewhere might want only \$50 a week additional protection to use as supplemental coverage, and this is available for just \$2 a month, or \$20 per year. Children under 19 may get this coverage for only \$1.50 per month; and for folks over 65 the rate is \$3 per month. This policy is identical with the \$100 policy except that it pays \$50 per week, and the additional benefits for accidental death and loss of eye, leg, or arm are of course half as large—but still \$1,000 and \$3,000.

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The World Mutual Health

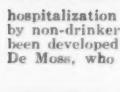
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Christian Leaders Say:



Dr. Walter L. Wilson, famous conference speaker: "The program which has been initiated by my beloved friend, Arthur De Moss, is a splendid one. He is a man of vision and integrity, and has undertaken a service which should prove to be a real blessing to large numbers of people."



Dr. J. Palmer Muntz, President Winona Lake Bible Conference: "For years I have been hoping that someone would provide accident and hospitalization insurance at the lower rates warranted by non-drinkers. I am glad that such a plan has finally been developed by my very good personal friend, Arthur De Moss, who is known the country over as a man of integrity and sterling Christian character."



Dr. John R. Rice, nationally-known evangelist: "It has been my great joy to know Arthur De Moss for almost nine years. I have found him to be a very successful insurance man, a trusted and devoted Christian leader in his own home city. He gives much time to actual evangelism, Gospel preaching, and God has greatly used him in soul-winning."

Dr. Hyman Appelmann, greatly-used evangelist: "God was gracious enough to use me to lead Arthur De Moss to the Lord Jesus Christ. I have known him intimately. He is 100% trustworthy. He knows insurance backwards and forwards. When he O.K.'s a thing like the Gold Star Total Abstainer's Plan, it is to be taken at full face value. Without any sort of reservation, I recommend it to everybody."



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Mr. F. S. of Brooksville, Florida: "Am so glad someone has started such an insurance company for those who do not drink. . . . My wife has a policy in the ——— Company that will pay \$50 per week as yours does. I could not get it as I was too old at the time. She has to pay \$4.50 per month for it, and we are both going to take out with your company and drop the ——— one. We can get protection for both of us for only \$1.50 more than she is now having to pay!"

Rev. A. R. J. of Brazil, Indiana: "We are now insured with another company. This, however, looks good and is less expensive."

Mr. M. J. G. of Elm Hall, Michigan: "I am very much interested in hospital insurance for myself and my family. We have ——— at present and it is very high in cost."

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This plan offered exclusively by

De Moss Associates Valley Forge, Pa.

"Hospital-Medical Plans for Special People"

March, 1960

Special Family Plan

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APPLICATION TO

MM-360

World Mutual Health and Accident Ins. Co. of Penna.

My name is

Address

City..... State..... Country.....

Date of birth: Month..... Day..... Year.....

My occupation is

My beneficiary is

I also hereby apply for coverage for the members of my family listed below:

Name	Date of Birth	Age	Relationship	Beneficiary
1.				
2.				
3.				
4.				

(A) Do you and all members listed above certify that you do not use alcohol? Yes ☐ No ☐

(B) Do you and all members listed above certify that you are in sound and healthy condition mentally and physically to the best of your belief and knowledge? Yes ☐ No ☐

If no, please state details including operations, sickness or disabilities during the past five years:

(C) Do you hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions? Yes ☐ No ☐

Date:..... Signed: **X**

I am enclosing for:

- | | |
|--|---|
| <p>Plan A (pays \$100/week)</p> <p>() \$4 for 1st month's protection for each adult, age 19-64.</p> <p>() \$40 for 12 months' protection for each adult.</p> <p>() \$3 for 1st month's protection for each child under age 19.</p> <p>() \$30 for 12 months' protection for each child.</p> <p>() \$6 for 1st month's protection for each adult, age 65-100.</p> <p>() \$60 for your Senior Citizens Policy for 12 months.</p> <p>() \$12 for 1st month's protection, FAMILY PLAN (\$120 for full year).</p> | <p>Plan B (pays \$50/week)</p> <p>() \$2 for 1st month's protection for each adult, age 19-64.</p> <p>() \$20 for 12 months' protection for each adult.</p> <p>() \$1.50 for 1st month's protection for each child under age 19.</p> <p>() \$15 for 12 months' protection for each child.</p> <p>() \$3 for 1st month's protection for each adult, age 65-100.</p> <p>() \$30 for your Senior Citizens Policy for 12 months.</p> |
|--|---|

Mail this Application to—

DE MOSS ASSOCIATES—Valley Forge, Pa.

Moody MONTHLY

FOR BOYS AND GIRLS

Jr.



JAY felt the branch stiffen a split second before it cracked and threw him to the ground. For a minute his head felt as though it had cracked the sound barrier.

"Are you hurt?" Sara Marie dropped her school books and tugged at his arm. "Why do you do such crazy things? Why couldn't you use the foot bridge across the ditch like the other kids do? No, you have to swing across on a branch!"

"I like to do things the hard way," Jay boasted, dusting off his clothes. "Boy, did you see the kids stare when I swung out on that limb?"

"Show-off!"

"Aw, and you're a scairdy-cat, like all the rest."

"I'd rather be a scairdy-cat than a show-off, Jay Ranner!" Sara Marie tossed her head as they walked home.

"Say, are you going to Junior Fel-

lowship Sunday?" Jay asked her.

"I expect so."

"I'll sit with you," Jay offered.

"Maybe." Sara Marie skipped across the road, her pony tail jouncing. "Here's where I turn. 'Bye!"

"So long," Jay said automatically, a worried frown wrinkling his forehead.

It had suddenly dawned on him that his new khakies had grass stains and his jacket was ripped at the elbow. Mom wouldn't like it. She was waiting in the doorway as he cleared the low picket fence and ran up the walk.

"Jay! I've asked you so many times not to jump the fence!"

"But, Mom . . ."

"Don't 'but Mom' me! Last time you landed on the flower beds!"

Jay went inside quietly. She hadn't noticed the torn jacket.

"Hi, Dad!" His father was address-

ing envelopes and writing up new insurance policies. "Got old Mr. Longneur insured yet? He really gives you the run-around, doesn't he?"

Mr. Ranner laid down his pen and smiled. "One of these days he'll find time to drop in as he promised. He's a busy man. I never seem to catch him at home."

"You still givin' Gospels of John to customers?"

"Of course, son. And a personal testimony if the Lord leads."

Jay flung his jacket across the back of a chair and flopped on the rug. "That's what I'm gonna do after I finish school—maybe after college too—talk to people 'bout the Lord. Only I'll do it full-time," he bragged. "Maybe I'll even be a 'vangelist. Boy, will they flock to hear me!"

"How well are you doing it now—witnessing, I mean."

"At school? Right at school to those kids?" Jay's eyes popped. "Oh, I—I get up in Junior Fellowship lots of times—and quote verses—"

His father shook his head. "That's not the same."

"Uh, I guess supper's ready," Jay deftly switched the subject. "C'mon, Dad."

He ate in half a dozen or so gulps, then excused himself to do homework. He was going to ride his new bike to school tomorrow. Wow! Wait till they saw him streaking in on that two-wheeled Jaguar! Wait till Sara Marie saw him!

How disappointing it was to ride in to school the next morning and find he was three minutes late. The yard was deserted and there was no one to see him. He parked his bike in the stalls and hightailed it to home room. "What rotten—puff—rotten—luck!" he grumbled.

The day couldn't go fast enough for him. He watched the clock more than he looked at his books. Promptly at three o'clock Jay unwound from his seat and sprinted down the hall. There was his bright red and gold bike, glinting in the late sun. He mounted and raced toward town. He knew exactly where he was going! The kids usually ganged around Pete's Soda Fountain. It was at a busy intersection, with three streets crossing the main highway. He'd show 'em how he could handle a wheel!

He streaked down the street in back of a black sedan. The car picked up speed and he began to race it. Whee! This was the life! The car got away but Jay didn't slow down. In and out of traffic he darted, keeping a sharp eye out for Sara Marie. He was only half a block away now, and he pedaled furiously. He saw the mob of kids clustered around Pete's store, and sure

The Show-Off

By Lois Hoadley Dick



enough, Sara Marie was standing to the left of them.

This was it! He careened crazily around a delivery truck, shot between two cars and let 'er rip right smack through the middle of the intersection. "It's every man for himself here!"

A yellow and white convertible swung around the corner. Jay saw it out of the corner of his eye. "I can still make it," he thought. He cut right in front of the convertible, practically scraping the fender. There was the scream of brakes and a gasp from the crowd of kids.

Jay glanced back over his shoulder. No harm done. The driver had just stopped on a dime, that was all. He kept on going. He couldn't wait to call Sara Marie that night and ask how she liked his cycling.

He was surprised to find his father on the phone—he rarely used it around supper time. Mr. Ranner hung up and his face was far from welcoming.

"Well, you did it again, son. This time you really did it!"

"Why? What's wrong, Dad?"

"Back there at the corner. I suppose you remember seeing a yellow convertible?" His father's voice was icy.

Jay's face reddened and his palms began to drip moisture. "I—I didn't mean to do anything dangerous, Dad. Just rode pretty fast—no harm done."

"No harm done to you—you were safe enough," his father bit off the words. "But the driver in that yellow convertible—Mr. Longneur—"

"W-hat?"

"He slammed on the brakes so he wouldn't hit you. The car in back of him couldn't stop in time, so-o-o the back of Mr. Longneur's car was smashed. Think he is going to buy insurance from me now, son? Or that I'll have a chance to witness to him?"

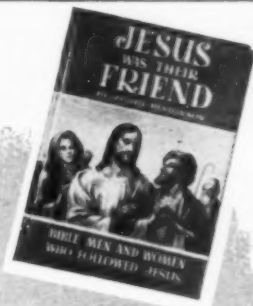
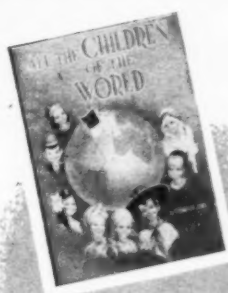
"Ye-ow-w-w," Jay said solemnly, sitting down abruptly. "I didn't think—I mean, I never thought anybody would get hurt 'cause I just..."

"Showed off? That's the only name for it, son. The kids aren't admiring you for being a show-off. Maybe that's why you can't witness to them—that your life has been changed by the Lord Jesus."

"I guess they don't see that it has," Jay said humbly. "But, Dad, my life has been changed—inside. I know I'm saved. I just gotta get rid of some of the things that make others stumble. I sure owe Mr. Longneur an apology. And I'll help pay for the damage, too."

"Good," said Jay's father. Suddenly he broke into a broad smile. "And you know what? I think then he'd be ready to listen to a testimony for the Lord—yours, son!"

March, 1960



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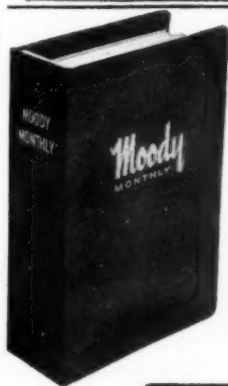
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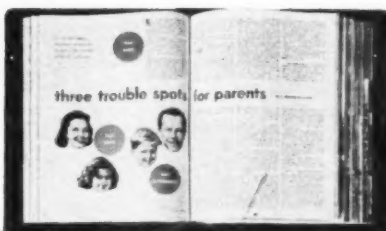


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March 16-27
Galesburg, Illinois
Bethel Baptist Church
April 3-10
Peoria, Illinois
Tyng Memorial Church
April 24-May 8
South Webster, Ohio
South Webster Baptist Church

WALTER J. MAIN

February 28-March 6
Hamilton, Ontario, Canada
Linden Park Community Church
March 7-13
Galt, Ontario, Canada
Delta Park Baptist Church
March 14-20
Meaford, Ontario, Canada
Olivet Baptist Church
March 23-April 3
Oshawa, Ontario, Canada
Calvary Baptist Church
April 10-17
Carnegie, Pennsylvania
The First Primitive Methodist Church



DR. ERNEST MALYON



March 6-20
Gladstone, Oregon
First Baptist Church
March 21-27
Sumner, Washington
Dieringer Bible Church
April 10-17
Yakima, Washington
The West Side Baptist Church
April 24-May 1
Ashland, Oregon
First Baptist Church

PHILIP R. NEWELL

March 1-3
Miami, Florida
Miami Bible Inst. and Independent Presbyterian Church
March 6-13
Sarasota, Florida
Grace Baptist Church
March 27
Sturgis, Michigan
The Bible Chapel
April 10-17
Lansing, Michigan
Inter-City Bible Church



REGINALD F. WHITE

February 28-March 6
Tuckahoe, Westchester County, New York
Union Congregational Church
March 7-13
Muncie, Illinois
Muncie Baptist Church
March 14-20
Tuscola, Illinois
First Baptist Church
April 3-8
South Otselic, New York
First Baptist Church
April 10-17
Tunkhannock, Pennsylvania
Osterhout Union Church



*For engagements or
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Scrambled Names Puzzle

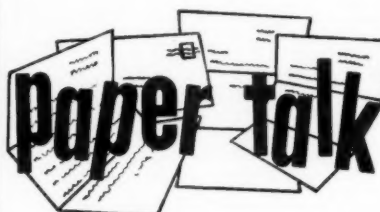
By Milt Hammer



DRAW two straight lines to divide the square into four equal parts in such a way that the letters in each part can be rearranged to spell the

name of a woman in the Bible.

Check answer with Bible verses: II Samuel 11:3; I Samuel 1:13; Acts 18:2; Romans 16:1 (modern spelling).



Lynn: I hope people who write us understand—

Lee: Understand what?

Lynn: I read in a December magazine—you know, on one of the front pages—where the editor said that it wasn't Halloween yet and he was just finishing the copy for December, so he wished everyone a Good Halloween, a Happy Thanksgiving and a Merry Christmas.

Lee: So, since we are working months ahead of time you think we should wish our friends a Merry Christmas and a Happy Easter?

Lynn: That's it. I just hope they understand why it is so long before we can talk about their letters.

Lee: And also why it is impossible to talk about all of them.

Lynn: We've had some very interesting ones. Take this one, for instance, from Wesley Nielsen, Rosemead, Calif.

Lee: What is so interesting?

Lynn: His hobbies, mostly. He is eleven years old, and says, "My hobbies are stamps, coin and photo collecting. I also enjoy the hobby of microscopy—"

Lee: Microscopy? That is interesting! I'd like to hear more about it myself.

Lynn: Don't get excited, you wouldn't be a good pen pal for him.

Lee: Well! Why not?

Lynn: He says, "At present, I'd rather correspond with a boy my age who is interested in the hobbies above, with variations, than a girl. If possible, I'd like one on this continent."

Lee: Now, that's sort of a twist, isn't it, from all those letters we have received from girls asking for lists with boys' names on them especially!

Lynn: Oh, and here we've run out of space! Say, where are you going?

Lee: I'm going to finish my packing for a vacation up in the mountains!

Lynn: But before we go, let's promise to send a letter—and our picture! . . .

Lee: . . . and a pen pal list—to every boy and girl who reads **MOODY MONTHLY, JR.**, and writes to

Lee and Lynn

The **MOODY MONTHLY JR. TWINS**
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Moody Monthly



Kaufman and Fabry photo

At Deerwood Farm

Sally's Calf

By Jessie Hadley

I CAN'T get the cows, Mommie. They won't come."

Mommie fitted a rubber gasket into the cover of the milking machine pail as she looked at her boys.

"Oh, come on, boys. You go back together and round them up for Mommie."

"We can't. Honest, Mom, we tried. And Mommie, Sally's new calf is dead. 'Way down in the brush, too, and Sally won't leave the calf and some of the cows won't leave Sally and when we drive her away she just goes right around us and she shakes her horns at us and, Mommie, we just can't do anything and the mosquitoes are awful!"

Mommie made the last hose connection secure on the milkers and said, "All right, boys. I'll go with you and we'll see what we can do." She closed the milk house door and wished fervently that Daddy were home. Somehow, these things always happened when he was away!

The girls joined the expedition and they all trudged down the pasture lane together. On the rim of a little gulf they stopped to plan their strategy. The cows milled around below them while Sally nosed her lifeless child.

"Poor Sally," mused Mommie. "And it's her first calf, too." Tears stung her eyes as she remembered her own first born daughter so long ago gone home to Heaven.

To the waiting children she said, "Well, from the looks of her udder we'll have to get her to the barn to be milked, and since Daddy isn't here, it's up to us. Now, I'll go down the bank and you go around the sides, and we'll see if we can drive

them all up the creek toward the barn."

With everyone working, the cows started, but not Sally. No matter which way Mommie went, Sally found a better way to get back to the poor dead calf. In desperation, Mommie sent the boys to the barn for a rope. She looped this around the little creature and dragged it up the path to the barn. Sally followed, mooring her grief at every step. Into the barn they went. When the cows were all fastened in their stanchions, they pulled the calf outside to await burial at some more convenient time.

When milking was finished and the cows returned to pasture, poor heart-broken Sally went with them. Many a weary trip she made from the nook where her calf had lain to the barn door where it had disappeared. The mystery of death was too much for her to comprehend. Never could she find her calf again.

"But I know where our Roselin is," thought Mommie. "She's safe with Jesus in Heaven. Some day I shall go to be with her, and God 'shall wipe away all tears.'"

So many have wee ones in Heaven, Mommie reflected, waiting for Mother and Father to come. Was it not for them especially that the Lord said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). He who had so lovingly welcomed their little ones would welcome them also, if they would come! Thankfully, Mommie thought of another favorite verse: "Him that cometh to me I will in no wise cast out" (John 6:37).

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INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSONS

J. C. MACAULAY

March 20

Paul's Voyage to Rome

Acts 27:1, 21-26; 28:1-2, 11-14

MEMORY SELECTION: *I can do all things through Christ which strengtheneth me.*—Philippians 4:13

Keep in Mind

1. Our American Great Lakes shipping ties up for winter because of the formation of ice. In the old days navigation was suspended in the Mediterranean because of storms. It is not so today, for our modern steamers can with ease buck storms which were perilous for old sailing vessels. The ship captains made for as commodious a port as possible in which to winter when they found the storm season settling in on them.

2. Then as now the captain of the vessel had full authority, with one exception. When a Roman official was aboard on official business, he could issue orders affecting the ship's company. We have glimpses of this authority exercised by the centurion in charge of a company of prisoners, including Paul. See 27:11, 30-32.

Consider These Points

It is remarkable how Paul, who was neither a soldier nor a sailor, is the dominant figure in this whole incident.

1. *Paul issues a warning (27:9, 10).* His perception was not that of the expert seaman, but that of the man of God. The master of the ship knew that there was risk in further navigation, but he was willing to gamble on reaching a better winter resort at the other end of Crete, but Paul knew by the Spirit that it was more than a risk to leave Fair Havens.

2. *Paul offers encouragement (27:21-26).* The centurion and the captain lost their gamble and found themselves unable to battle the long storm, but helplessly driven out of course and in constant peril. Despair gripped the whole ship's party. Once again the man of God came to the rescue with encouragement and assurance from God. The safety of the entire company was assured, because God had a purpose for Paul, and all were included in Paul's immunity. Contrast the case of Jonah. He imperiled the ship's company, and their safety was in getting rid of him. Paul secured the ship's company, and their safety depended on his presence.

3. *Paul gives directions (27:29-36).* The two men in whom was vested the authority of the ship now defer to the evident and higher authority of the man of God. They realize that their failure to take counsel from him had brought them into their plight, so now they listen. When the crew prepared to abandon ship, leaving the passengers to their fate, Paul recognized their maneuver and ordered it stopped. Their help would be needed in the final crisis. Paul also realized that all would need strength in the last struggle with the sea, so he called upon them to eat, setting an example of courage and calm. Again, the man in touch with God is directing operations, even in the matter of "chow."

4. *Paul escapes death (28:3-6).* All safe ashore on the island of Malta, Paul is still active, this time gathering sticks, for the man who could give orders could also turn to work himself. But that viper promised to be the end of him. The superstitious islanders drew their own conclusions and waited to see the fatal effects of the bite. But God had said that Paul was to stand before Caesar, and God had saved a whole ship's company from the sea to secure His purpose. Would a little viper now alter the word of the living God? So the apostle went about his task, and demonstrated again the immunity of the man of God until his work is done.

5. *Paul establishes friendships (28:8-10).* What sort of experience a winter in Malta would be depended much on public relations. The public relations man for the whole company was not the captain nor the centurion but the man of God. He brought the power of God with him for the needy islanders, and his gracious ministry of healing not only secured liberal hospitality during the winter but bountiful provision for the journey when the return of spring brought the new shipping season.

Apply These Truths

1. When the wisdom of this world fails, there is unfailing wisdom available for the man of God. See Psalm 119:97-100.

2. The disobedient Christian is a Jonah. The obedient Christian is a Paul. Which are you in the day of storm?

March 27

A Witness in Chains

Acts 28:16-24, 30, 31

MEMORY SELECTION: *In all these things we are more than conquerors through him that loved us.*—Rom. 8:37

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Keep in Mind

1. Paul had stated his purpose to visit Rome when he was still in Ephesus (Acts 19:21). It was no tourist's wish, but a conviction from God that he had a ministry for the establishing of the gospel in that great imperial center, from which the Roman roads would channel it to the ends of the earth. The realization of that purpose is the theme of our lesson.

2. When Paul formed the purpose to go to Rome, he little thought that it would be as a prisoner. He was, however, a privileged prisoner, a Roman citizen who had claimed his right to have his case heard by the emperor. So, while he waited to be called, certain liberties were granted him. Under constant guard, he nevertheless lived in his own rented house, with no restrictions on visitors.

3. There was a remarkable absence of chafing on the apostle's part, because he saw his situation in relation to Christ and the gospel. He was not a prisoner of Rome, but "the prisoner of Jesus Christ" (Eph. 3:1). Instead of frustration, he had a sense of exultation, for he saw his state not as a hindrance, but as a means of promotion of the gospel (Phil. 1:12-18).

Consider These Points

1. *Conference (Acts 28:16-22)*. Time and again the apostle Paul had met with opposition from the Jews. This was generally the signal for his turning to the Gentiles with the message of the gospel. The record shows that he had already solemnly stated this on two occasions, in Antioch of Pisidia (13:45-47), and in Corinth (18:6). But, despite all that he endured at their hands, Paul could not get away from that "great heaviness and continual sorrow" for Israel. He would gladly jeopardize all, body and soul, for their salvation, so he turns to them again and again. Here in Rome it is the same. He is a prisoner because of the prejudice and envy and hate of his "brethren," yet he calls them into conference, assuring them of his utter benevolence toward them. Here indeed is a triumph of grace.

2. *Exposition (vv. 23, 24)*. On the day appointed the Jews of Rome came in considerable numbers. I wonder what the Roman guard thought of it all! We have read of Paul's all-night sermon in Troas (20:7, 11), but here we have an all-day sermon. Time was a very small factor for the apostle, and his audience listened. Notice his theme: "the kingdom of God . . . concerning Jesus." That is a great theme, for Jesus is indeed central and pre-eminent in the kingdom of God. Now the Jews were all attent for the kingdom of God, but it was Jesus' place in that kingdom which was the stumbling-block to them. It was no little snippet of a text which Paul took either. His text was "the law of

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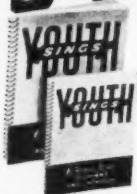
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Moses, and the prophets." No wonder his sermon lasted from morning till evening. One can prove almost anything from an isolated text, but when we see the Bible whole, we see the truth of God. The apostle's method is given, too: expounding, testifying, persuading. That is true preaching. He laid out the teaching of the Old Testament Scriptures to their view; he bore witness to their realization in the person of Christ, and he called for a verdict of the will. Something will happen under that kind of preaching. The issues are clearly drawn.

3. *Denunciation* (vv. 25-28). Some of the company believed, but it was evident that these were "a remnant according to the election of grace" (Rom. 11:5), while the group as a whole resisted the testimony. Their hearts were no different from the days of Isaiah, closed against the Word of God. So for the third time the apostle solemnly declared his turning to the Gentiles. The pattern was the same as before. The unbelief of the Jews was the opening of the door to the Gentiles, just as the apostle had written to the Roman Christians before he ever came to their city (Rom. 11:11).

Apply These Truths

1. "Stone walls do not a prison make, nor iron bars a cage." The apostle Paul was a prisoner, bound with a chain, yet he was God's free man, because he saw himself "the prisoner of Christ," not of man. How many free men are the slaves of sin, but the slaves of Christ are free men.

2. Paul's love for his brethren was undiminished despite all that he suffered at their hands. One little thoughtless word is enough to make some Christians leave a church and have nothing more to do with it. Which is the Christ way?

April 3

Jesus, the Master Teacher

Matthew 5:1, 2, 17-20; 9:14-17

MEMORY SELECTION: *Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom.*—Matthew 4:23

Keep in Mind

1. During this coming quarter the lessons are based on multiple passages of Scripture, one of which is generally taken from the Sermon on the Mount. It is good to compare Scripture with Scripture, but one person may see a connection between Scriptures which another person does not recognize. At times a problem of interpretation is involved. Wherever such a difficulty occurs, I shall concentrate on the portion from the Sermon on the Mount.

2. Living according to the Sermon on the Mount is not the way of salvation. If it were, there should be no hope for any of us, for its standards are cer-

tainly beyond the attainment of our fallen human nature. But here are standards of conduct for the child of God, for the citizen of heaven, and the more fully we are mastered by and enter into the truth of Galatians 2:20 the more nearly will our conduct approximate the standards laid down in this manifesto of the Kingdom of heaven.

Consider These Points

1. *Jesus the Teacher* (Matt. 5:1, 2). We call the contents of chapters 5, 6 and 7 a sermon, but we must not think in terms of our homiletic productions. Our Lord was teaching, and in His teaching He touched on quite a variety of topics, all of a very practical nature. The Sermon on the Mount is not without its doctrine, but its big thrust is ethical. Now we are quick to blame those who regard Christianity simply as a code of ethics, but we who see in it the way of salvation are prone to ignore the ethical implications of our salvation. A study of these chapters should be corrective of that tendency. Our Lord has something to say about behavior, and we must listen.

Notice the procedure of the Teacher. First He sifted His audience by climbing the mountain. Only those who really wanted to hear would follow Him up the ascent. Second, He sat down. He was relaxed in His teaching. Our teaching situations are frequently too stiff and formal to be effective. Then He "opened his mouth." This suggests clearness of utterance. He did not mumble into His beard, but made Himself clearly heard. Here are a few practical hints for teachers.

2. *Jesus the Conservative* (5:17-20). We think of the Lord Jesus as the giver of the New Covenant as over against the Old, as the bringer of grace as over against the law. This is all true. Yet here Jesus is presenting Himself as champion and preserver of the law and the prophets. He came to reverse nothing, to abrogate nothing, but to fulfill all things declared in the older revelation. He would allow no modifications, not even to a jot or tittle (the smallest of the Hebrew letters and a tiny identifying mark). If the scribes were scrupulous in their copying of the ancient oracles, our Lord was more scrupulous about their being honored and fulfilled, and that meant death for Him. Now the Scribes and the Pharisees sought after a righteousness based on the traditions of the elders, but Christ demanded, and provided, a righteousness which meets the last demand of the law of God.

The apostle Paul followed his Lord in this rare conservation. Presenting his work before Agrippa, he affirmed that in all his preaching and teaching he was "saying none other things than those which the prophets and Moses did say

"OUR SUNDAY SCHOOL STARTED TO GROW, BUT I WAS CONCERNED."

by Milford Sholund

A young pastor, concerned with spiritual values amid Sunday school "activity," heard Miss Mears say, "I didn't closely grade pupils, God did." This is his story of the teaching principle that revolutionized his Sunday school.

I shall never forget that crisp fall morning in 1935, when I opened the doors of my first little country church to start a new Sunday school. A grand total of eight students greeted me in the one room, run-down building that served as the church in that rural Washington state community.

I had just arrived and was to serve on a temporary basis until our denomination could find a more experienced man. I plunged into the work with enthusiasm. We went ahead with what we had. What else was there to do? I enlisted a few workers and started a clean up, fix up, paint up campaign.

Through that winter our church and Sunday school started to grow, but I was concerned. Though a determined effort was being made and activity was evident, I realized that our Sunday school was not organized according to any sort of plan that would assure us of spiritual results. Our teachers were willing, but inexperienced, and our curriculum was a nondescript hodge-podge of leftovers.

As the busy weeks flew by, I would use spare moments to think about a workable plan. I was sure we needed better methods to teach the truths of the Bible effectively in our tiny, unequipped Sunday school, which at times took on the confusing atmosphere of an Arabian market place.

Early that spring I learned that Miss Henrietta C. Mears and Miss Esther Ellinghusen, two successful, highly enthusiastic Christian education leaders from California, were making an extended tour of the Pacific Northwest. One of their workshops was to be held in a Portland, Oregon, church, and I decided to go to hear what they had

to say. I knew nothing about their ideas, but thought, "If they are successful, they are probably worth hearing."

I was on hand for the workshop and sat listening to these two dynamic women unfold their plan for teaching the Bible on what they called the "closely-graded" principle.

They told how God had led them in the preparation of their own lesson materials that were directed at specific age groups which would normally be in certain grades in public school. Their plan was simple. A first grader could understand and appreciate instruction that was just for him. The same held true for the second grader, the third grader, and right on up the scale through high school.

I listened with great interest as these two women told how they had put the plan into operation in 1927 at their own church in Hollywood, California. At that time their Sunday school had 400 members. In just two years 4,200 students were enrolled in this same Sunday school!

As I listened, the idea appealed to me. It made sense, but still I was hesitant. These women came from a huge church. Could these same principles work in my little one-room country church with its dire lack of personnel and facilities?

Following the workshop, I expressed my doubts to Miss Mears and received this answer: "What is good for building a large Sunday school is good for making a small Sunday school bigger and better. I didn't closely grade pupils, God did. We must teach them the way He made them. Even with your little country school you have a responsibility to teach each person God's Word according to his ability to understand."

How would I get enough teachers? And what about classrooms?

"Trust God to provide teachers," was her answer, "and there are many ways to partition or divide a room. Why don't you give it a try?"

Give it a try I did. The very next Sunday the Sunday school in my little country church was closely-graded. I can see them yet: the first grade in the

first row—one teacher, four pupils; the second grade in the second row—one teacher, six pupils; so it went—a class to a row with a teacher for each one.

Installing the closely-graded system meant, of course, that several more teachers were needed. Finding them was no simple matter. There were those who were willing, but lacking in confidence. Some were skeptical, and couldn't see the necessity for this "new-fangled method."

Miss Mears' words still rang in my ears, however, and I gently but firmly went about convincing my people that the closely-graded principle would work, and that they could teach, if they would let the Lord use them.



"Close grading means a student climbs steps of learning that are just right. He learns more and learns it better."

With eager anticipation I started putting the closely-graded principle to work—including the special printed material, published under the name of Gospel Light Press.

From the very first I could see evidence of new interest and enthusiasm. Teachers would come to me and say, "My pupils love their lesson books. They act like the lessons were made just for them."

They were. The closely-graded principle was effectively built into each curriculum book. In no grade was this more evident than the first. The typical first grader is six years old. In the first grade he enjoys one of the most wonderful experiences of his life—learning to read. Our closely-graded Sunday school curriculum provided ample opportunity for the pupil to learn to read the Bible, as he was learning to read his public school reader.

The carefully prepared first grade lessons contained words familiar to the first grader, plus simple Bible words, such as *God, Jesus, Amen*. Also—and this was important—the size of the print was large, the same size as that in public school readers.

Continued on next page



Milford Sholund was a pastor for 15 years, and then Dean of Education, Trinity Seminary and Bible College. He is now Director of Biblical and Educational Research, Gospel Light Publications. He is also a member of the Board of the Evangelical Teacher Training Association, and of the Research Commission of the National Sunday School Association.

Our closely-graded curriculum progressed in a sound Biblical and educational manner with each grade. Second and third grade lessons grew progressively more challenging. The type got a little smaller each year, too, recognizing that the child in the early grades becomes more experienced in reading each year.

The more we used closely-graded materials and methods, the clearer the concept became. Other advantages were also soon evident. What Miss Mears had told me was proving true: that what was good for her large Sunday school was good for making my small one better — and bigger.

We now turned our attention to the area's many unchurched boys and girls (and adults) who we felt would enjoy studying the Word of God. Each teacher was made a superintendent of his class and was given the responsibility for building his or her group, as well as teaching it.

Reluctant and timid at first, our workers soon started warming to their task. They conducted visitation enthusiastically and consistently. Within a few weeks the Lord graciously increased our enrollment to over 200. Attendance stayed up too, because each "teacher-superintendent" was working to keep it that way.

Our tiny one-room building was bursting at the seams, but God was gracious again. We soon had closely-graded classes going in store buildings and private homes as our Sunday school continued to thrive.

My trial period at the little Washington church ended, but I stayed on for almost two years and then got a call to another church. In the following years I worked in many churches and a dozen other Sunday schools, always using the closely-graded method successfully.

In some churches which I served, it was not always easy to persuade the Sunday school workers that close grading was necessary, or even wise. Common reactions were, "Why go to all that trouble?" or "It isn't practical because you need so much more of everything."

I recall one Middle Western church in particular. Upon arriving I learned that the Sunday school used "departmental grading."

I examined the church's departmental grading set-up and soon saw that in comparison to close grading, it was only a partial educational process. Instead of designating grades, teachers, and curriculum especially for each grade, this departmentally organized Sunday school grouped children of different ages together in one class — with the same teacher and exactly the same lesson.

Remembering my little country church, I realized that behind this thinking was a lack of understanding of the reasons for teaching the Bible on a closely-graded basis, according to the changing needs and development of pupils of each age and grade.

In meetings with some of the superintendents and teachers I pointed out what happens when children of different ages, with varying degrees of maturity, learning and ability, all study the same lesson under the same teacher.

For an example I explained the departmental grading of their church's primary age youngsters who were in grades 1, 2 and 3. All three ages were studying the same lesson under the same teacher. The first graders were just learning to read. Some of the second graders and most of the third graders were accomplished readers and were anxious to be challenged.

It was evident that the older children would be bored with an easy approach that could accommodate the younger pupils. First graders, on the other hand, would not be reached by a third grade approach. Even second grade material could be difficult for them.

The junior high area was another good example of the deficiencies in departmental grading. Seventh, eighth, and ninth graders were all grouped in the same room, to study the same lesson under one teacher. Granted there were no serious differences in reading ability, but social-mental development from seventh to ninth grade was something else.

Seventh graders are in the first stages of adolescence. Girls are taller than boys. Boys' voices are squeaky and croaking. Seventh graders often have big ideas, but neither the experience or ability to keep up with more mature eighth and ninth graders. The three ages simply do not mix well.

After we discussed the disadvantages encountered in departmental grading, I explained the advantages enjoyed by a teacher who handles just one age on a closely-graded basis.

Teachers who work with the same age become much more accustomed to their actions, needs, and characteristics. If there are some superior pupils in the class, they can be given extra assignments, extra duties, etc., and be challenged in many ways. On the other hand, slower students can be given more attention by their teacher. A teacher handling one age and one grade has a singleness of purpose that actually helps him become more versatile and valuable.

Our Sunday school staff agreed to change to the closely-graded method and we soon saw that prayer, persever-

ance and hard work did not go unrewarded.

Today that same school is fully grown with not only a class for each age but *classes* for each age. Each grade is now a department in this Sunday school — the highest development of the closely-graded concept. Only a few years before, this Sunday school had reached around 100 in a community of 13,000. Now it reaches more than 400.

Through the years I have had the privilege of starting several churches and Sunday schools, and have served in struggling or in well-established pastorates. Often I have contemplated just why people want to teach in a Sunday school. Experience has led me to conclude that God calls Sunday school workers. He calls them to mold lives, to lead precious souls to Christ, to nurture them in the Christian life, to lead them in the paths of righteousness.



How can we best teach Johnny?

I am convinced that these goals can be reached most easily and effectively by using the closely-graded principle in teaching the Bible. Dealing with a child's rapid and fast changing development one year at a time simply makes sense. G. Campbell Morgan has written of close grading, "It is not the fad of a few fanatics. It is intelligent co-operation with God."

Co-operation with God. That is exactly what a certain lady meant on that spring day in 1936 when she told me, "I didn't closely grade them, God did."

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should come" (Acts 26:22). The New Testament has its roots in the Old. It abrogates nothing, but fulfills all.

3. *Jesus the Reformer* (9:14-17). Now we come to a passage which at first glance seems to be a contradiction of what has just been said. Christ is not offering us a new patch for an old garment, but a new garment. He is providing new wine which calls for new wine-skins. He is not patching up the defects which the law discovers in us, but making us new creatures clad in robes of spotless white. The forms and traditions which men had built as expressions of the old order cannot express the sense of fulfillment in Christ. The new "forms" will all be Christo-centric. They cannot be rigid like the old forms, for they must be expressive of our liberation by Christ and of our union with Him. Here is a rare combination of the conservative and the reformer.

Apply These Truths

1. "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). The Sermon on the Mount will call for obedience to validate our profession that He is Lord.

2. Whose attitude to the Old Testament shall we adopt—Christ's or the critics'?

3. Be sure that your loyalty is to the truth of God, not to the traditions of men.

April 10

Humility in the Kingdom

Matthew 5:3-5; Luke 14:7-14

MEMORY SELECTION: *Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*
—Luke 14:11

Keep in Mind

An outline of the Sermon on the Mount should be useful to both teacher and student. The following is by way of suggestion.

Principles of the Kingdom

1. The New Happiness (5:1-12)
2. The New Responsibility (5:13-16)
3. The New Morality (5:17-48)
4. The New Worship (6:1-18)
5. The New Attitude to Earthly Things (6:19-34)
6. The New Principles of Judgment (7:1-23)
7. The New Touchstone of Destiny (7:24-27)

Consider These Points

1. *The marks of humility* (Matt. 5:3-5). The humble are described as "poor in spirit." This is not the same as being "poor-spirited," which means craven and servile and unwilling to attempt whatever suggests difficulty. The "poor in spirit" are conscious of their own in-

sufficiency, and therefore turn to God, trusting Him for help.

The humble are described as "they that mourn." This cannot mean just any kind of mourning, for there can be mourning which is proud, rebellious and self-pitying, and that is not blest. The mourning here is godly sorrow, associated with repentance (II Cor. 7:9, 10).

The humble are also described as "meek." They are not hitting back whenever their dignity is offended, or their rights violated, or their plans thwarted, but return good for evil. Moses is the great (but imperfect) example in the Old Testament, while the Lord Jesus is the great (and perfect) example in the New Testament.

2. *The reward of humility* (Matt. 5:3-5). Note these three "blesseds." "Theirs is the kingdom of heaven," with all its wealth and benefits, made ours by the blood of Christ. "They shall be comforted" with God's forgiveness and all-sufficient grace. "They shall inherit the earth." The Alexanders and the Caesars and the Napoleons will pass and their place will not be found, but the "meek" shall enter in and possess as "joint heirs with Christ."

3. *The practice of humility* (Luke 14:7-14). Guests and hosts are alike called to practice humility, for the Lord well knows the proud heart of society. We want to be invited among the 400, then we want to be marked as among the prominent participants, and finally we want to be guest of honor. The social climber is well rebuked in this passage. Modesty would dictate that one occupy an inconspicuous place until invited to a seat of honor. The word translated "worship" here rather signifies glory. Seat-grabbers are not very secure, but honor freely bestowed is not likely to turn into humiliation.

All too often men and women assume the role of host and hostess for the honor or the financial returns which they will derive from it. For some it is a way to crash the social circle. For some it is a business deal. Some invite in order to be invited. The Lord has only scorn for that sort of "hospitality." He suggests a hospitality that looks for no worldly return, but which will not go unnoticed by God. Of course this kind of hospitality would ruin one's social standing! But what matter if our names are in God's register as ministers of the needy?

Apply These Truths

1. Grab, and you will lose all. Wait (upon God) and you will inherit all.

2. Better to mourn now and be glad forever than to be merry now and mourn forever.

3. Try a party for those who cannot invite you, and you will have more gratitude and less criticism.

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LOWER CASE

By Louis P. Lehman

HAVING jaunted around the country on various evangelistic and Bible conference circuits, I am somewhat acquainted with most of the hazards and problems of an itinerant ministry.

I have seen pianists and organists sweat over the eccentricities of their musical instruments, sustaining pedals that do not sustain, music racks that fall flat on their backs and sprawl music all over the place, organs that suddenly and shrilly blow high A-flat in the middle of a solo sung in the key of G! Ah, yes, these can be nerve-wracking.

Yet I have seen rental typewriters that would put these trifling monstrosities to shame. I have run across typewriters that skip spaces in the most maddening way. I have labored with keys that stick up and keys that stick down. There are carriages that are almost impossible to return and line spaces that simply refuse to work.

I repeat, for sheer audacity to laugh at your frustration, there is nothing that can match an old rental typewriter.

Recently, I had the prize daddy of them all. Among other idiosyncrasies it had one characteristic that was particularly annoying. The shift key would function perfectly when setting the type in cap position. But in returning it would idle back down to lower case with the most aggravating slowness.

I must confess this detail of typewriter mechanism had me stymied. I would type along until I needed a capital, push the shift key, and bing—a capital! Good! However, the next letter would be mostly a capital and a little of the lower case, the second would be half and half and the third mostly lower case and a little capital, until at last—on the fourth letter—the shift got back down where it belonged.

This return to normal was, as you can imagine, a horrible deterrent to speed and clean copy. *The shift key just stuck up there too long.*

Now in our language no one can avoid using capitals occasionally. In the propriety of good written speech, you must have the capital to get along. But you must also have the facility to descend to

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the lower case, or you have a botched-up job.

So in the Christian life there are some "capital" experiences. Every Lord's Day should be for the believer a shift to a higher note, the beginning of a new sentence in which God's name is capitalized right at the beginning of the week. But on Monday you must return to living amid some very common things—corresponding to the lower case.

I remember how the Lord Jesus (Luke 6:17) "came down and stood with them in the plain." That was after He had been in the mountain. So, Christ and Christianity are and should be adaptable both to the mountain and to the plain, the Bible conference and the factory, the beautiful devotional service and the workshop, the Sunday school room and the barn yard.

We have a tendency, however, to emphasize our mountain-top experiences. But Paul the apostle says that he will not glory in his triumphs—though he has experienced them—but rather in his sufferings and losses. In other words, the capital must be there, but the major part of the writing must be in the lower case.

This is one of the difficulties that many people encounter when they become deeply concerned about spiritual things. *The shift key doesn't work right.* And the

glory of the Lord in your life, that epistle read and known of all men, can be marred and even made illegible by writing it half caps and half lower case.

Both hymn singing and wholesale humor, both worship and work are all properly spelled out in the Christian life to the glory of God.

Blessed is the man whose spiritual capacities are adjusted to be capitalized when necessary, who can soar to the heights and be blessed on the mountain top.

But more blessed is he who, having been on the heights, can with equal facility return to the normal occupation and there write out the full text: "Walk in wisdom toward them that are without" and "I can do all things through Christ which strengtheneth me." **END**

God's Will

When we want to know God's will, there are three things which always concur: the inward impulse, the Word of God and the trend of circumstances!

God in the heart, impelling you forward; God in His Book, corroborating whatever He says in the heart; and God in circumstances, which are always indicative of His will. Never act until these three things agree.—F. B. Meyer

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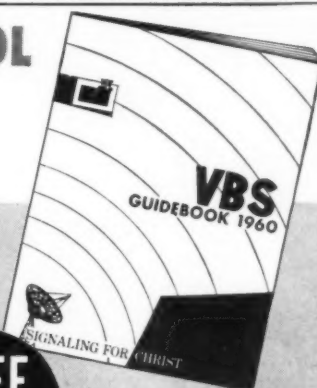
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REPORT [Continued from page 7]

missionaries and nationals as well as team members, will be swept by a breath of revival power.

Many of the millions who are hearing Graham have heard the "Hour of Decision" for years over tiny radio sets that are the only means of communication in some villages.

Political leaders told Graham team members that Mohammedans are winning ten converts from paganism for every one new follower of Jesus Christ. Old tribal loyalties, replete with animistic rites, are growing with the spirit of nationalism.

Looking forward to Washington, observers note that this is the first city to be revisited by Graham with a major campaign. Eight days of meetings, beginning June 19, will be held in Griffith Stadium.

Before he left for Africa, Graham spoke to 700 Protestant clergymen and laymen at a briefing session for the Washington crusade.

The only other tour for the team in America in 1960 will be an eight-day series of meetings for Spanish-speaking people in New York City in November.

THE VATICAN AND THE STATE

Vatican relations with the state and individual governments were highlighted in two areas recently.

In this country the Rhode Island legislature petitioned Congress to establish permanent diplomatic relations. The memorial stated that numerous world governments already have such relations and that since the Vatican and the United States government are the undisputed leaders in an effort to attain world peace, their aims would be better attained through permanent diplomatic relations.

In Rome, sources close to the Vatican predict that Pope John XXIII will see Soviet president Kliment Voroshilov and Premier Nikita Khrushchev next March when the Russian leaders are in Rome. Catholics say Moscow Radio's "reference to the importance of Christmas to the Western world would seem to indicate that the Soviet government, in its efforts toward understanding the West, finally has understood the strength of the Church."

ADVANCE

Seven hospital projects are currently being built in Asia by World Vision, Inc.

Three projects in Korea, two in Formosa, one in Hong Kong and one in India include three especially for children.

A new plant for the Latin American Bible Seminary in San José, Costa Rica,

was dedicated in December. Graduates representing 12 countries took part in the ceremony held simultaneously with the 35th graduation exercises and a five-day pastors' institute.

BRIEFS

Ruled: by the United States Supreme Court, that public school pupils may be released early to attend religious education classes. The classes must be held in churches or other non-school buildings and may not be promoted or discussed in school.

Published: in Russia, a new monthly journal, *Science and Religion*. Moscow Radio says the new magazine is designed to . . . draw worshipers, especially young people, away from churches.

Merged: four Lutheran bodies representing four different national backgrounds. The American Evangelical Church (Danish), Augustana Lutheran Church (Swedish), Finnish Evangelical Lutheran Church and United Lutheran Church in America (German) chose the name The Evangelical Lutheran Church of America. The new denomination represents three million people.

Signed: a bill by Pennsylvania's Governor David L. Lawrence permitting betting at harness races in the state. The bill was signed despite strong Protestant opposition and a long history of laws banning legalized gambling in Pennsylvania.

Appropriated: over 46 billion dollars for military purposes by the last session of Congress. This is approximately 63½ cents out of the federal taxpayers' dollar.

Dedicated: a new \$400,000 library at Dallas Theological Seminary, Dallas, Tex. The Mosher Library is a memorial to two Dallas industrial and civic leaders.

FOREIGN

Indonesia—New laws are slowing down Christian work in this country. Laws regarding importation of literature have made Bibles unobtainable, and missionaries applying for visas are being turned down.

Less than 5 per cent of the Christians own Old Testaments, and no more than half have New Testaments.

Philippines—For the first time in the history of these islands, which are 98 per cent Roman Catholic, several Protestants were elected to public office. Two gubernatorial posts, two mayoralty

seats and eight councilors' positions were won by Protestants.

Israel—No one may be officially recognized as a Jew in Israel unless he is a member of the Jewish faith. This is the directive handed down by the Israeli Interior Minister Moshe Shapiro, and it reverses the ruling of the previous government that Jewish religion and nationality were separate.

Formosa—Visitors to Communist China say that Communists no longer try to make a show of religious freedom and tourists are not invited to visit churches. A visitor in Canton could find no Christian activity there at all.

Hungary—Budapest Radio recently announced that the government will give grants-in-aid to Roman Catholic, Reformed and Lutheran churches in 1960. The announcement said that the government had "taken into account the favorable developments of relations between the state and the churches."

Israel—Norwegian missionary in Israel Magne Solheim recently deplored the outspoken opposition of evangelistic work among Jews. The leader of the Norwegian Israel Mission said that Christians who argue that the gospel of Christ should not be preached to the Jews with the aim of conversion are not "faithful to the Lord of the Church and its mission."

BULLETIN BOARD

After April 1, the address for all activities of the Billy Graham Evangelistic Association will be 1300 Harmon Place, Minneapolis, Minn. The Charlotte, N. C., office will be closed.

The International Union of Gospel Missions will convene in Charlestown, W. Va., May 21-25, with the union mission of that city as the host.

Winners of the third annual Church Plan Award will be announced at the National Association of Evangelicals convention in Chicago in April. The plan is sponsored by the NAE and *Christian Life* magazine and original designs must be in the NAE office in Wheaton, Ill., by April 1.

The Power of Faith

Matthew 17:20

Faith is dead to doubts, dumb to discouragements, blind to impossibilities, knows nothing but success. Faith lifts its hands up through the threatening clouds, lays hold of Him who has all power in heaven and on earth. Faith makes the uplook good, the outlook bright, the inlook favorable, and the future glorious.—Source Unknown

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Looking Back, Around, or Up?

Peace of mind in the Christian life depends much on the direction of our spiritual gaze. Are we looking back at the supposed pleasures of the old life, or around at apparent advantages in the world, or up toward the place of our heavenly citizenship?

After Israel was delivered from Egypt, they displeased the Lord and got into great trouble by looking with longing in the wrong direction. They began to complain at once: "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: . . . Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full" (Exod. 16:2, 3).

Then the Lord graciously gave them manna which was exactly suited to all their physical needs. But later they fell back into the same sin. We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes" (Num. 11:4-6).

Manna is a beautiful type of the Lord Jesus. He said: "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:32-35). The Israelites complained, "There is nothing at all, beside this manna, before our eyes."

Are we sometimes in danger of the same kind of complaint, though we would hardly dare put it into words? We would not dare to say querulously, "There is nothing but Christ before our eyes," for even the complaint ought to convict us of sin. In Him "are hid all the treasures of wisdom and knowledge" (Col. 2:3); and the psalmist said, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psa. 16:11).

We need to be on our guard, in our work and in our worship, lest our "minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3). In our service we need the right goal, which is to please Him; and in our worship, we should not seek entertainment or sensual pleasures, but ought to feed on Him, the bread of life. It is all summed up in these words: "Looking unto Jesus the author and finisher of our faith" (Heb. 12:2).—*Sunday School Times*

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The old familiar hymns are rich in meaning
that many of us do not see

Scriptures that Sing

By Warren Wiersbe

I was selecting the hymns for our church worship service one evening a few years ago, and "Nearer, My God, to Thee" seemed to stand out on the page. *That's a funeral song*, I said to myself. Then I noticed the second and third stanzas.

*Though like a wanderer, the sun
gone down.*

*Darkness be over me, my rest a stone,
Yet in my dreams I'd be nearer, my
God, to Thee,
Nearer to Thee, nearer to Thee.*

*There let the way appear, steps unto
heaven:*

*All that thou sendest me, in mercy
giv'n:*

*Angels to beckon me, nearer, my
God, to Thee,
Nearer to Thee, nearer to Thee.*

"Why, this describes Jacob's experience at Bethel," I said right out loud, and sure enough, when I turned to Genesis 28, I found I was right. What was once a funeral song became a thrilling new hymn to me because *I had related it to God's Word.*

This experience began a chain reaction that is still going on. I've discovered new blessings in scores of familiar hymns and gospel songs simply by looking at them in the light of God's Word. It's a fascinating adventure, one you can start on right now.

♦ SOME songs are based solidly on Scripture while others go to the Bible merely for their theme. Everyone knows that "The Ninety and Nine" is based on the Parable of the Lost Sheep in Luke 15 and that "Ye Must Be Born Again" comes from John 3. But did you know that "O Worship the King"—one of our finest worship hymns—is rooted in Psalm 104? The second stanza goes like this:

*O tell of His might, O sing of His
grace,*

*Whose robe is the light, whose canopy
space.*

*His chariots of wrath the deep thunder-
clouds form,*

*And dark is His path on the wings
of the storm.*

The psalmist put it this way:

*Who coverest thyself with light as
with a garment:*

*who stretchest out the heavens like a
curtain. . . .*

*who maketh the clouds his chariot:
who walketh upon the wings of the
wind. . . .*

In fact, "O Worship the King" is a beautiful summary of the entire psalm, and by knowing both the song and the Scripture you have a better understanding of God Himself.

Consider the stirring gospel song, "A Shelter in the Time of Storm":

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The words of many of the great hymns of the church find their source in the Bible

The Lord's our Rock, in Him we hide,

A shelter in the time of storm;

Secure whatever ill betide,

A shelter in the time of storm.

Oh, Jesus is a Rock in a weary land. . .

A shelter in the time of storm.

This song takes on even more meaning when you tie it in with the Messianic prophecy of Isaiah 32:1, 2:

Behold a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

That is just the beginning. There are many "rock" passages in the Bible that are reflected in such songs as "Rock of Ages" and "He Hideth My Soul." By following your cross-references you'll discover them.

Isaac Watts' familiar hymn "Jesus Shall Reign" is actually a paraphrase of Psalm 72, and Martin Luther's Reformation hymn, "A Mighty Fortress," is based on Psalm 46. "The Spacious Firmament On High" is really a musical version of Psalm 19, and the gospel song, "In Tenderness He Sought Me," is simply a retelling of the Parable of the Good Samaritan.

A knowledge of the Bible will also help you understand certain unfamiliar words and phrases in many of the hymns you love. I've often wanted to stop right in the middle of singing "Come, Thou Fount" to ask the worshipers if they really understood that second stanza which begins, "Here I raise mine Ebenezer. . . ." It's based on I Samuel 7:12, of course, and the Hebrew word "Ebenezer" means "stone of help."

The next phrase in the song, "Hither by Thy help I'm come," explains this, but you can't be sure the worshiper gets the connection. As a result he misses the blessing of the song.

The same principle applies to the phrase "Let us find that second rest" found in "Love Divine, All Loves Excelling." It's a reference to Hebrews 4:9-11, the spiritual rest that believers find in Christ. And Paul's testimony in Philippians 3:7, "But what things were gain to me, those I counted loss for Christ," has its echo in that great hymn "When I Survey the Wondrous Cross":

My richest gain I count but loss,

And pour contempt on all my pride.

♦ You can begin today compiling your own list of Scriptures that sing. You might even write the Bible references in your hymnal (provided it's your own copy) and add references as you discover them in your daily Bible reading.

Start with Exodus 12 and the gospel song "When I See the Blood." "Holy, Holy, Holy" reminds us of Isaiah 6 and parallel verses in Revelation. "Whiter than Snow" goes back to David's confession and prayer in Psalm 51:7. The idea for "Bringing in the Sheaves" comes from Psalm 126:6, and the request of the Greeks in John 12:21 forms the basis of the lovely song "We Would See Jesus."

The chorus of that great song of assurance, "I Know Whom I Have Believed," is a direct quote from II Timothy 1:12, and "Work for the Night Is Coming" finds its origin in Christ's words in John 9:4: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

You are able to sing these songs with new joy when you know they are grounded in the eternal Word of God! How much more "Great Is Thy Faithfulness" means to you when you know it is based on the promise of Lamentations 3:23! (In fact, the entire Book of Lamentations with its shadows and sighs makes the song take on new significance.)

"Leaning on the Everlasting Arms" becomes more precious when you discover it has biblical authority behind it: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27). You can no longer sing "Faith Is the Victory!" in a glib manner, because you know that it is based on I John 5:4. More than a stirring song, it is the musical expression of an eternal truth. You'll feel the same way about "Showers of Blessing" when you learn that this promise comes from Ezekiel 34:26:

And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

♦ THE discovery by more church members of this adventure in hymn singing might eliminate that old cry, "Let's buy a new hymnal." Granted, some churches need new books simply because the old

ones are worn out or inadequate for their growing program. But I wonder if often the problem isn't that they simply don't know what's *between* the covers of that little volume on the back of the pew.

Someone said that what a person enjoys singing is a good indication of what his life is like. Jesus said, "Out of the abundance of the heart the mouth speaketh."

As a Christian grows in the Lord and wants to express his faith in song, he discovers that some of the "dry old songs" are really full of rich meaning, and he leaves behind him the children's favorites such as "Jesus Loves Me" and "The B-I-B-L-E." Great hymns like "And Can It Be That I Should Gain?" and "In the Cross of Christ I Glory" take on new meaning for such a one even though he still appreciates and wants to sing the more lively gospel songs and choruses. Just as he grows out of the milk and into the meat of the Word, so the believer grows in his love for the best in sacred music.

There are dozens of examples such as the ones I've mentioned, but I don't want to rob you of the blessing of discovering these for yourself. As you do, your Bible and your hymnal will become new books to you, and your worship in song will take on new importance. As the "word of Christ dwells in you richly," you'll be able to sing as the Apostle Paul sang, in the Spirit and with understanding also.

END

How God Works

How gently springtime comes again
As years go by—
Earth putting on her bridal dress
As it draws nigh!

How silently the planets move
On their lone way,
Turning their faces to the sun
Each breaking day!

No trump is heard, no grating wheel,
No hammer blows!
God works His mighty miracles
In calm repose.

How still and small His voice within!
Like gentle dew
Which silently the face of earth
Comes to renew.

O Love in which the soul finds rest,
Which drives out fear,
Make me of Thy serenity
A mirror clear!

Teach me e'en in this feverish dream
That men call life,
The secret how Thy peace can hush
Our foolish strife.

Max I. Reich, Used by permission.

March, 1960



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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Fundamentals of the Faith

THE WORD FOR THIS CENTURY, edited by Merrill C. Tenney
(Oxford University Press, New York, 184 pages, \$4.00)

THE WORD FOR THIS CENTURY is a series of eight essays by men who are either teaching at Wheaton College or who have graduated from that school. The chapters, based upon the statement of faith of the college, have been contributed by men in widely different fields of Christian service. Dr. Merrill C. Tenney, dean of the Graduate School of the College, is the editor.

Dealing with such varied subjects, with different methods of approach and length of treatment, and using men of diversified interests and gifts, it is inevitable that the chapters are of widely

differing value. In our judgment, the essays on "Biblical Authority" and on "Christian Ethics" are of greatest value in relating the orthodox doctrine of Wheaton's statement of faith to the contemporary scene.

While wishing that certain statements might have been made differently and even questioning the validity of certain interpretations, it is a joy indeed to have a volume which speaks for the great fundamentals of the faith so clearly and forcefully. The book is a significant contribution for Wheaton's centennial year.—William Culbertson

Position of the Papacy

THE OTHER SIDE OF ROME, by John B. Wilder (Zondervan, Grand Rapids, 162 pages, \$2.50)

IN the face of the advances of the papacy in the western hemisphere, it is imperative that its position be clearly stated for the multitudes of non-Catholics who are unaware of the threat which this system poses, not only to the basic doctrine of the Christian faith but to our liberties so dearly purchased.

Mr. Wilder has had close contacts with Romanism and writes out of his intimate acquaintance with its tenets and practices. Fortunately he exposes its fallacies without bitterness, yet he is completely frank. He has many friends in the Roman church, but engages no compromise with its heresies. Its non-biblical dogmas and practices are alike presented in all their stark evil. Among these are the doctrine of transubstantiation, the granting of indulgences, the "worship" of the virgin, the dogma of papal infallibility. The author indicates the excesses of superstition into which the system leads its people, and the dominating

place which the priest occupies in the lives of the "faithful," especially in more backward areas. All this is information which every non-Catholic should have, and indeed many a Catholic would be shaken if he were brought face to face with the facts as here presented.

There are a few weak spots. On page 17 Mr. Wilder affirms that "it is the privilege of its popes to declare new doctrines as needs arise for them." Actually this prerogative is strenuously denied. The pope has the right to declare that a doctrine long taught is now a dogma. He is supposed to interpret, but not to formulate new doctrines. Mr. Wilder's treatment of the "saints" could be strengthened. There is a paragraph on page 84, in the chapter on the virgin Mary, which strikes one as overly sentimental. The book referred to on page 55 is *The Faith of Millions*, not *The Father of Millions*.

These few minor weaknesses do not annul the general strength of the book. The bibliography is good though not exhaustive. An index would have given added value.—J. C. Macaulay

Why Do We Live?

THE RECOVERY OF PURPOSE, by Emil Cailliet (Harper & Brothers, New York, 192 pages, \$3.50)

FUTILITY is a common feeling among our contemporary men of thought. Is there meaning or purpose to life?

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Professor Cailliet is concerned that modern man lives in a mood of futility. He does not argue for an avoidance of the grim facts of life, but points to the Christian insight of purpose.

Some of the names which Cailliet marshals in presenting his case—names such

as Darwin and Schweitzer—are far from the evangelical viewpoint. Yet the thesis of Cailliet is a good one. The universe has purpose because God made it that way, and our lives are full only if they are lived in the light of the divine purpose.—Charles F. Pfeiffer

Who Was Darius?

DARIUS THE MEDE, by John C. Whitcomb, Jr. (Eerdmans, Grand Rapids, 84 pages, \$2.75)

The Book of Daniel states that Darius the Mede took the kingdom (of Babylon) on the night when Belshazzar was slain (Dan. 5:1). The first king named Darius known to secular historians was Darius Hystaspes who came to the Persian throne eight years after the death of Cyrus. Who was this Darius the Mede who preceded Cyrus as ruler of Babylon, according to Daniel 6?

Dr. Whitcomb presents evidence to prove that Darius the Mede should be identified with Gubaru, the governor of Babylon under Cyrus. Ugaru is the name given in the Nabonidus Chronicle to the conqueror of Babylon. This Ugaru

is said to have died a few weeks after the fall of Babylon. Whitcomb maintains that Gubaru, the governor of Babylon under Cyrus, was a different person from Ugaru, and that Gubaru corresponds to the biblical description of Darius the Mede.

Objections to the viewpoint are met and alternate views are presented by Dr. Whitcomb. Although a technical work, translations of pertinent ancient documents—both cuneiform literature and the Greek historians—will help the non-specialist to follow the argument. Discussion of the identity of Darius the Mede will doubtless continue, but Whitcomb's work will be seriously considered in future scholarly discussion of the problem.—Charles F. Pfeiffer

Isobel Kuhn—Her Life

ONE VISION ONLY, by Carolyn L. Canfield (Moody Press, Chicago, 191 pages, \$2.95)

Anyone who has read any of Isobel Kuhn's books will want to read this biography. It should make an excellent addition to the library of those who have been so much blessed by her writings.

"You're not going to attach wings to her, are you?" "No, no wings." But here anyone may also see the development of an extraordinary character."

This book, in three parts, traces the development of the Christian character of Mrs. Kuhn. Part one, "The Vision Sighted," portrays her life until the time of her marriage. Part two, "The Vision Pursued," was written by Mrs. Kuhn

herself. It contains seventeen vistas that reveal intimate pictures of the life of the young missionary. The humanness of these is gripping, and will humble the thoughtful reader. Part three, "The Vision Realized," is somewhat a retrospect of Mrs. Kuhn as a writer, with rare insights into the character of this godly woman. It concludes with her homegoing. "Vision dawned to full realization on March 20, 1957."

No, not an angel, but a very human human being transformed by the love of Christ, was Isobel Kuhn. She, in truth, being dead, yet speaketh. Many will rise to thank God for her ready pen, and for this excellent work from the hand of a worthy successor.—Irvine Robertson

Exegesis and Explanation

THE ACTS OF THE APOSTLES, in THE EVANGELICAL COMMENTARY ON THE BIBLE, by Charles W. Carter and Ralph Earle (Zondervan, Grand Rapids, 435 pages, \$6.95)

The high quality of work which marked the first volume of this commentary (on the Gospel of Mark) is evident in the present book. In the preface, Dr. Carter states that the writers "have sought diligently to rediscover the spirit and purpose of the writer of the Book of Acts and accurately to interpret and

convey that spirit and purpose to the readers of this commentary."

Following a brief introduction to Acts, the commentary proper consists of three parts: the printed text, exegesis by Dr. Earle and exposition by Dr. Carter. The exegesis of the Greek text appears to be carefully done and will be particularly useful to the advanced student. In the expository sections Dr. Carter gives an excellent running commentary on each verse of the book. This will be of great help to the man in the pulpit as well

as to the intelligent lay reader.

Both writers show wide acquaintance with the literature on Acts. The seven-page bibliography at the end of the volume, consisting of well over two hundred titles, provides an excellent source for additional study and is one of the very valuable features of the commentary.

Fair treatment is accorded passages which represent problems in interpretation. One such example is Dr. Earle's exegesis of the question in 19:2. After a careful consideration of the possibilities, he states: "It should be obvious that this question cannot be used as a proof text for the view either that the receiving of the Holy Spirit is subsequent to conversion or that it is simultaneous with it. That matter must be decided on other grounds" (p. 281). Dr. Carter's exposition of the verse is a worthy supplement to the exegesis.

On occasions there are omissions, none, however, serious to any great degree. In the exegesis of 11:28, no mention is made of the alternate reading of the Greek text which occurs in Codex Bezae (D): "and when we were gathered together . . ." If this reading be authentic, Luke makes his appearance in the narrative much earlier than the Troas incident in 16:10, and may have been a native of Syrian Antioch, as, in fact, Sir William M. Ramsay supposed him to be.

The additional notes at the conclusion of a number of chapters provide helpful material which will be of interest to the thorough student.

Of recent commentaries on Acts, this volume is worthy of a place on the "top shelf" of the Bible student's library. It can be recommended for its thoroughness, fairness and practical outlook.—
Walter M. Dunnnett

Valuable Study Aid

THE CROSS-REFERENCE BIBLE, edited by Harold E. Monser (Baker, Grand Rapids, 2405 pages, \$14.95)

This large volume is a reprint of a work originally appearing in 1910. Among the associate editors are such names as A. T. Robertson, Milton S. Terry and R. A. Torrey. The Bible text is that of the American Standard Version. In the "Topical Analysis," the aim has been to give the teaching of the whole Bible on practically all the important subjects discussed in Scripture.

The marginal index gives cross-references to other Bible texts, and also refers to the foot-notes. In the latter are very full explanations of various important words and topics which occur in the Bible. For example, under the word "children," there are twenty-seven separate divisions, and under "Israel" no less than thirty-nine. By looking in the index, one can find immediately the

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What Is Revivalism?

MODERN REVIVALISM, by William G.
McLoughlin, Jr. (Ronald Press, New
York, 551 pages, \$6.50)

This book, by a teacher of history at
Brown University, is a scholarly study
of the reasons for and the results and
meanings of revivals from Charles G.
Finney to Billy Graham. The writer does
this by careful use of the sources con-
cerning the life, work, methods, theolog-
ical and social ideas and accomplishments
of the major evangelists of this era.

He claims that there have been four
national awakenings in the last 200 years
of history. They extend from 1725 to 1750,
1795 to 1835, 1875 to 1915 and 1945 to
possibly 1970. It is the word of urban
evangelists to the masses in the last three
periods which he studies most closely.

His thesis is that each revival is a
pietistic, largely ineffectual, protest of
tradition against or reaction to the in-
security created by the social forces of
freedom and mobility in society. He finds
in each era of revival theological reori-
entation, personality conflict, social and
spiritual cleavage between the church
and its environment and a sense of the
relevance of Christianity for the indi-
vidual and the nation. The revivals ex-
amine and redefine social and theological
values in order to reconcile tradition and
change (p. 7).

He pictures Finney as the proponent of
western evangelical individualism against
Eastern Calvinistic orthodoxy, Moody and
his successors between 1875 and 1915 as
the challengers of evolution, biblical criti-
cism and immigrant masses which op-
posed rural Protestant ideals, and after
1945 Billy Graham as the promoter of
certainty and simplicity in the complex
world of today.

The author's criteria for judging that
revivalism has had no lasting impact are
statistics of church membership and
what social reforms the revivalists
adopted. He believes that to them social
reform was the result of individual sal-
vation. He also claims that they confused
Christianity with Americanism and thus
secularized spirituality.

The author seems to confuse revival-
ism, the revival of church members, with
evangelism, the preaching of the gospel
to the unchurched. It is regrettable that
in such a scholarly work Christian liberal
arts colleges and Bible schools are con-
fused, Wheaton College is located south
instead of west of Chicago (p. 486), Ap-

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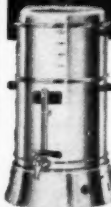
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pelman becomes Appelbaum (p. 489), and Institute becomes Institution (p. 170, footnote, p. 4). At times a somewhat sarcastic tone not consonant with scholarly objectivity seems to intrude.

Evangelicals, and particularly evangelists, can read this well-documented work on urban mass evangelism with profit. Perhaps evangelicals can in the future gain from this portrayal of the errors of the past because the history of the church indicates that revivalism is a perennial phenomenon.—Earle E. Cairns

BRIEFS

FOR YOU, TEEN-AGER IN LOVE; by Walter Riess (Concordia, St. Louis, 78 pages, paper, \$1.00). A brief book on love and sex as they affect young people. Written for Christian teen-agers with an emphasis on the authority of the Bible. Discuss briefly many practical problems.

A TABLE IN THE WILDERNESS, by Lulu J. Dickinson (Eerdmans, Grand Rapids, 244 pages, \$3.50). The title is aptly chosen for a thrilling tale of early American life. In this story of a particular family, interest centers in Lucina Lemm, a widowed mother who courageously faces many crises in raising her family. The author shows that even a kindly, generous, hard working, virtuous life is not enough—real love must rise above the bonds of family.

LET THE PEOPLE REJOICE, by Warner Hutchinson and Cliff Wilson (Crusader Bookroom Society, Ltd., Wellington, New Zealand, 151 pages, 10s. 6d.) The Billy Graham crusade in New Zealand lasted only one week, yet the meetings were attended by hundreds of thousands, with about 23,000 inquirers. This well-written book gives a fascinating account of this notable evangelistic effort.

THE MYSTERY OF SUFFERING, by Hugh Evan Hopkins (Inter-Varsity Press, Chicago, 126 pages, \$1.25). In the light of the Word of God, the author has written a book which should be a help to every Christian who reads it. He concludes with the suggestion that we look on suffering not as a problem but as a challenge.

MESSAGES ON THE RESURRECTION, by Herschel H. Hobbs (Baker, Grand Rapids, 87 pages, \$1.75). Edifying sermons from the pastor of First Baptist Church, Oklahoma City. Subjects have to do with the resurrection of Christ and the believer, based on texts from I Corinthians 15.

THE PATHWAY TO THE CROSS, by Ralph G. Turnbull (Baker, Grand Rapids, 126 pages, \$2.00). Ten devotional mes-

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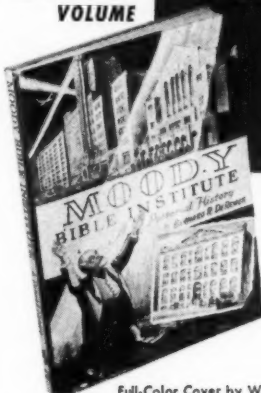
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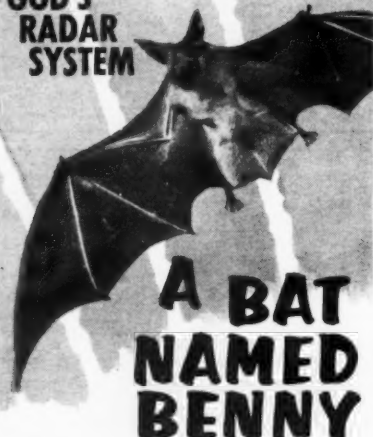
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sages on the high points of Christ's earthly life and ministry.

CALVARY TO PENTECOST, by F. B. Meyer (Baker, Grand Rapids, 90 pages, \$1.75). A reprint from a noted preacher of the past. Brief messages draw out and apply "the principles of the Risen and Ascended Life." The title of the book is rather misleading, as one would expect a treatment of the main events between the points mentioned.

CULTURE AND THE CROSS, by G. Hall Todd (Baker, Grand Rapids, 111 pages, \$2.00). Ten thought provoking messages based on events of the Passion Week. The author is pastor of Arch Street Presbyterian Church, Philadelphia.

MEN OF THE NEW TESTAMENT; SERMONS ON REVIVAL, by Charles H. Spurgeon (Zondervan, Grand Rapids, 255 pages, \$2.95 each). Two additional volumes in the projected 20 volume set of "the best of Spurgeon." These contain 14 and 20 sermons respectively on the title themes, by the "prince of preachers."

MACLAREN'S BIBLE CLASS EXPOSITIONS—ACTS, by Alexander MacLaren (Zondervan, Grand Rapids, 291 pages, \$2.50). A pocket sized volume containing 33 lessons from the Book of Acts. These were written originally by the noted expositor as comments on the International Sunday School Lessons. A useful reprint.

TRAPP'S COMMENTARY ON THE NEW TESTAMENT, by John Trapp (Zondervan, Grand Rapids, 791 pages, \$9.95). A quaint but still edifying commentary. Trapp (1601-1669) was greatly admired by Spurgeon for his scholarship, practical discernment and wit.

COMMENTARY ON LEVITICUS, by Andrew A. Bonar (Zondervan, Grand Rapids, 513 pages, \$5.95). Written by an outstanding Scottish preacher (1810-1892). The exposition draws out the typical meaning of this great but little understood Bible book.

ROAD TO REVIVAL, by Charles W. Carter (Higley Press, Butler, Ind., 152 pages, \$2.50). Drawing from years of experience, the author uses Scripture truth to illuminate the road back to fellowship with God and service for Him.

CALVIN'S DOCTRINE OF THE KNOWLEDGE OF GOD, by T. H. L. Parker (Eerdmans, Grand Rapids, 128 pages, \$3.00). Based on careful study of Calvin's works in the original language. The author seeks to show that the reformer, while speaking of the beauties of nature as the handwork of God, nevertheless believed basically in the self revelation of God to man through His Son Jesus Christ and through His inspired Word.

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THE DEFENCE OF THE GOSPEL IN THE NEW TESTAMENT, by F. F. Bruce (Eerdmans, Grand Rapids, 105 pages, \$1.50). An excellent little volume showing how the apostles met attacks on the faith in the first century.

ILLUSTRATED DICTIONARY OF BIBLE MANNERS AND CUSTOMS, by A. Van Deursen (Zondervan, Grand Rapids, 142 pages, \$2.50). A novel handbook containing pictures of many objects mentioned in the Bible. Drawings are based on material drawn from archaeological discoveries. Brief verbal descriptions of each item are informative. There is a good index of subjects and another of Scripture references.

GOD'S WRATH, by Donald Grey Barnhouse (Eerdmans, Grand Rapids, 286 pages, \$3.50). A reprint of the second volume of messages from Dr. Barnhouse's radio series on Romans. This one covers Romans 2:1-3:20, developing in a thorough manner the various doctrines mentioned in the Scripture text.

MY BOOK OF CHRISTIAN HOLIDAYS, by Wanda Bell (Warner Press, Anderson, Ind., 32 pages, \$1.75). Contains a brief description of 27 special days. The definite spiritual emphasis attached to each will make these days more meaningful to boys and girls. Each day

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THIS HOME WE BUILD, by Verna Joiner (Warner Press, Anderson, Ind., 80 pages, \$1.00). Fictional but highly practical, setting forth the ideal home. The writer is the mother of six. The story of the situations that parents face in bringing the children through the adolescent period should be of real value to young couples and to those counseling the young.

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THE LISTENING HEART, by Ruby Dell Baugher (Pageant, New York, 72 pages, \$2.50). A completely bedridden invalid writes convincingly of her "honest-to-goodness experiences in prayer." A simple testimonial of the religious faith by which the author has lived.

GOD'S TREES AND OTHER STORIES TO TELL, by Helen Frazee-Bower (Moody Press, Chicago, 128 pages, paper, \$1.25). We recommend this book of stories as a useful aid in junior church, worship services and young people's meetings. It is filled with Scriptural and moral truths which should stimulate Christian growth.

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Still lingering on the evening air was the scent of freshly-drawn hay, for this week the lower meadows had yielded their crop and the hay-makers had been busy all day. David, Connie and Judy had nearly worn their legs off, running errands for Mommy and carrying fresh water to the hay men. Now they and Jonnie were splashing off the hayseed and grime in the two big washtubs on the back lawn.

"Come on now, it's almost time for Daddy and the others to be here. Let's get dressed." Mommy sounded the final warning.

With a last splash, the two girls ran nimbly to the steps and curled into the towels Mommy held out for them. Connie questioned anxiously as she rubbed vigorously in the bedroom seconds later, "Will we have time to be all dressed before they come?"

"I think so, if you hurry. All your fresh things are on your bed," and Mommy hurried back to the porch again to coax two reluctant boys to leave their sport. The only answer was a scuffle and David's merry call, "Once around the house, Mommy, then we'll come," and away they went, trailing laughter.

Moments later there was the agonizing scream, and on the grass lay three-year-old Jonnie, white-faced, frightened, a long gash under his knee-cap spurting blood. Mommy found herself grateful to the Lord for putting it on her mind to ask a nurse friend after Sunday school, "What should I do if one of the children were badly cut—use a tourniquet?" Now she recalled specific directions, no tourniquet, rather use her hands on the pressure points to relieve the bleeding.

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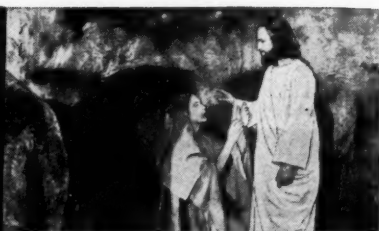
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tripped on a hidden root and fallen directly on a broken jar—broken that morning as the older trio carried water to the hayfield. They had hidden the jar under the bush, so Mommy wouldn't know.

Later, in the hospital, after the stitches were taken to repair the severed tendon and the cast was on, while Jonnie was coming out of the anesthetic, Mommy mused on the accompanying circumstances. David shakily dressing so he could run the mile and a half to the neighbors for help, and quoting a Scripture verse that all would long remember, "Be sure your sins will find you out." And the children, between tears, confessing how they'd thrown the broken jar into the bushes. Forgiven? Of course. Yet little Jon would suffer the consequences for a long, long time.

How like us all, she thought. Sins we think are secret are so very quickly found out. And how often some "innocent" one, like little Jon, has to suffer the consequences.

A prayer of thankfulness for God's overwhelming forgiveness swelled in Mommy's heart, and there entered in a deeper sense of responsibility, that in her Christian walk there might be no "broken jars" over which someone might stumble.

END

SERMONBUILDERS

Revelation 2:10

Faithfulness is:

1. The mark of stewardship (I Cor. 4:2)
2. The stamp of a genuine believer (II Cor. 6:15)
3. The qualification of a true minister (Col. 1:7)
4. The summary of the Christian life (Luke 16:10)
5. The certificate of trustworthiness (Acts 16:15)
6. The fulfillment of the Lord's command (Rev. 2:10)
7. The reason for the Lord's commendation (Mt. 25:21)

—Source Unknown

Psalms 85:10

All God's attributes are harmoniously blended and perfectly displayed. His "throne is established in righteousness." He therefore cannot be merciful at the expense of His justice, nor loving at the cost of His righteousness. If ever sinful man is to be saved, it must be on a perfectly righteous basis. Justice must be satisfied before mercy can flow out to the guilty. God is light; therefore He cannot be indifferent to sin. God is love; therefore He cannot be indifferent to the sinner.—A.P.G.

Volunteer- 16 hours a day

Photos by Don Rutledge

Story by Marie Manire Chapman

SUPERINTENDENT CHARLES SHORT listened quietly as the man before him poured out his heart. This was not just another bum. This was a homeless man, desperately in need of the help the Nashville (Tenn.) Union Mission could give him.

"When I was a young man," he told the big red-haired man in the superintendent's chair, "two men killed my sister . . . and I killed them. I did fifteen years in the pen before I got a parole. The day I was to be set free, my wife and children drove to the jail to bring me home. . . . They died in an accident on the way.

"Now I just don't have any place to go. Can I stay here until I get my bearings?"

"Yes," the superintendent assured him. "We have a plan here where you can work each day to earn your keep if you want to stay awhile. Each night the men go to a gospel service in the mission chapel. We want every man who comes here to know that there is one Friend ready and able to help. One who loves him and will care for him."

This interview was one of hundreds that Charles Short conducts each year. As director of a rescue mission in downtown Nashville, he reaches thousands of homeless, sometimes hopeless, men who are beyond the reach of the church.

These men need food; they need rest, medicine, counseling—and they need Jesus Christ. To reach them, Charles Short, and hundreds like him in rescue missions around the country, work ten, twelve, maybe sixteen hours a day.

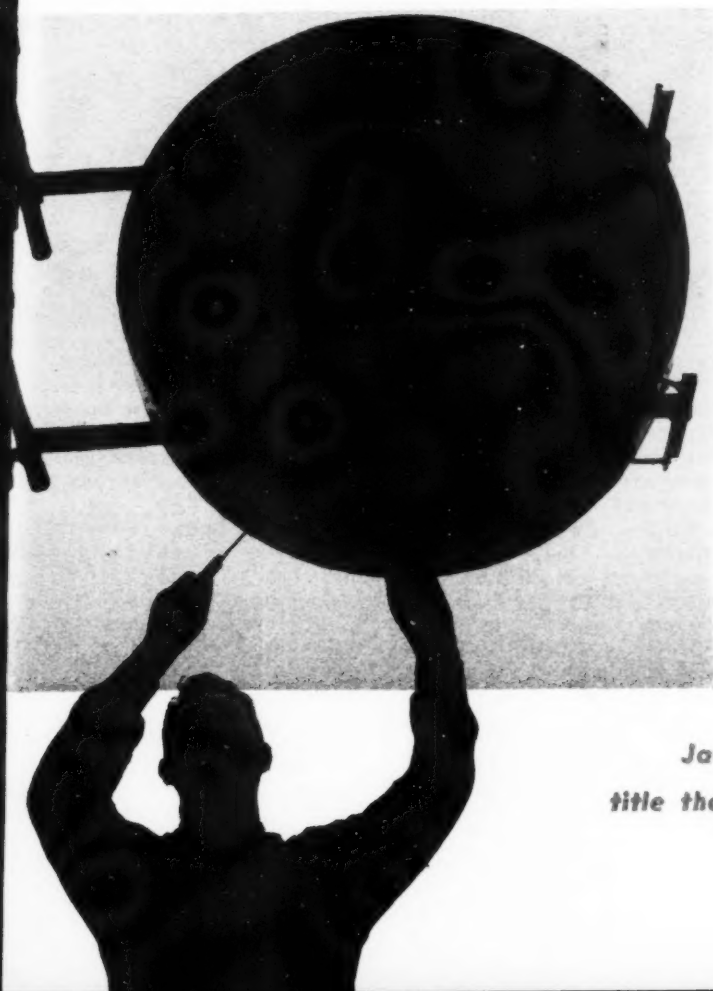
Short is a burly man—six foot, two inches, 250 pounds—and it takes a strong man to keep up with him through a day's routine. It goes something like this.

♦ Six in the morning finds him checking the registered Landrace hogs on the 125-acre farm which is a combination home for the Shorts and rehabilitation center for the mission. Sold for breeding stock only, the hogs are one source of income for the mission. Last year they brought in \$4,000 toward a \$42,000 budget.

Instructions are left with son Larry, seventeen, who manages the farm work, with Chucky, seven, and with the men residents of the rehabilitation center. Then Charles and his wife, Doris, are off for a day at the mission, arriving by 7:30.

While the mission cook—usually a man who has wandered in—prepares

**Jack-of-all-trades would be a better
title than rescue mission superintendent
for this Christian worker**





* **FOREMAN:** Short helps unload a truck. The mission picks up odd jobs to give converts working opportunities and help pay the never ending flow of bills that come in.

BUSINESSMAN: Buying food, building materials and supplies for the mission's farm is all part of the job. These contacts often make solid friends for the mission. *

INSPECTOR: With only so much money to spend, it's necessary to keep a close watch on projects such as this. These concrete blocks will house the mission's new factory. *



breakfast, Short starts the men on their day's work. Some will be sent into the city on yard clean-up jobs or housecleaning. Some will be set to work on the construction of the mat factory, a thirty by forty-two foot concrete block room behind the mission.

The mat factory is another means of income for the mission. With rubber tires donated by garages, filling stations and mills, the men make thousands of rubber doormats (1,200 a week has been the average). When the mission has money to buy more machines, the output will be doubled.

After breakfast, Short begins the round of jobs which qualifies him as a trucker, construction engineer, businessman, dietician, manufacturer, executive, minister, farmer and benefactor.

There may be items for him to pick up in the mission's one-ton truck—furniture or clothing being donated, a tree to remove in someone's front yard or a clearance project.

The telephone begins to ring before nine. A mother wants help in locating a son, husband or brother. A wife pleads

for the mission to reach her derelict husband. In between calls surplus food goods (provided by the government) must be picked up.

If a man is sick and in need of medical care, he is taken to General Hospital for examination and maybe hospitalization.

Ten o'clock is mail time, bringing ten or fifteen letters a day with calls for help, expressions of gratitude for changed lives and prayer requests. Mail comes from as far as Alaska with rejoicing over the salvation of a husband or uncle. There are letters from many states as well as from Nashville assuring the mission of prayerful support.

Some letters request a hospital or jail visit where a man is in need of counsel or help. Short himself was once in need of help. After three years in the armed forces and marriage to his childhood sweetheart, he found himself a confirmed alcoholic. He tried one type of work, then another, but lost each battle to John Barleycorn.

Through seven states and halfway around the world he traveled, but no one pointed the way to life and freedom. At

last, ten years ago, he found himself in the Florida Everglades, shotgun in hand, ready to end a useless existence.

But he reconsidered and came back to try once more. This time he landed the family in a house directly opposite a Baptist church. The first Sunday, as Charles and Doris sat on the porch waiting for the children to come home from Sunday school, a young man came up the path to the house.

"I'm Jimmy Shelton, pastor of the church across the road. Are you folks Christians?"

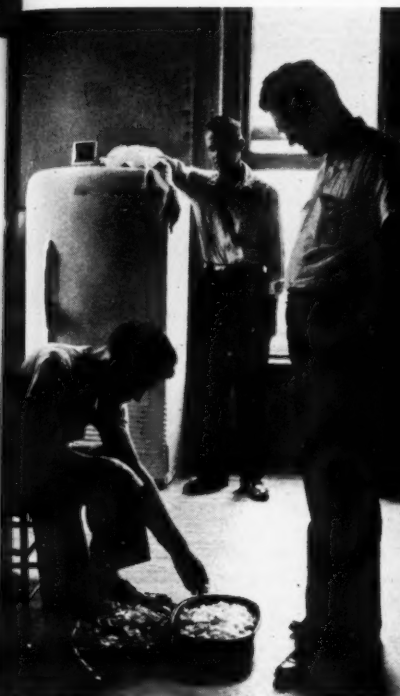
"I guess so . . . we're not Catholics," Short replied.

In five minutes Shelton had made the way of salvation so plain that both husband and wife were on their knees accepting Christ. A year later Charles was enrolled in Bob Jones University in Greenville, S.C., preparing to preach.

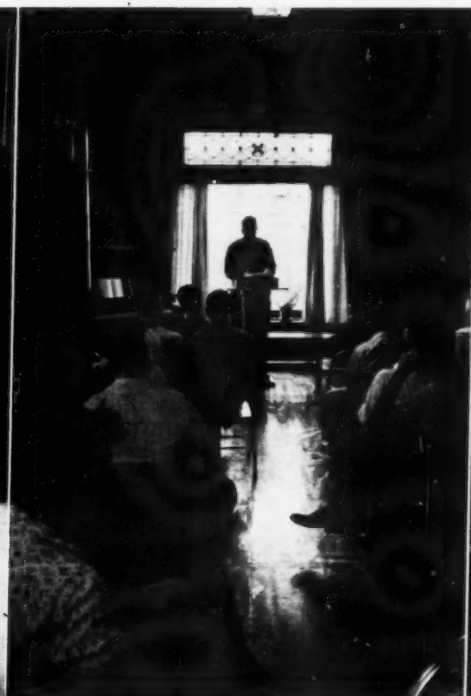
"This would be a good place to stay," he told Doris. "I think we'll just settle down here—we've got our home and everything. Perhaps I'll get some more schooling."

But following God's leading after a

MANUFACTURER: With truckloads of donated rubber tires, the men at the mission make thousands of rubber door-mats. A hundred dozen a week has been the average. The project helps pay mission bills and gives men a chance to work.



• **DIETICIAN:** Years of irregular meals cause physical problems for many men, and it's important to build bodies as well as souls.



• **PREACHER:** Besides speaking to the men, he speaks at local churches and civic clubs in order to present the mission's ministry.



• **FARMER:** These aren't just hogs. They're raised and sold for breeding stock only and are another source of income for the mission.



• **VISITOR:** Like the pastor of a church, Short must visit hospitals, homes for the aged and jails.

FRIEND: Short checks the results of a medical exam provided by the mission.



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BENEFACITOR: Before making the twenty-mile trip home at night, Short finds a suit for a man in the clothes storeroom—a pleasant way to end a rescue mission superintendent's busy day.

heart attack, at the age of thirty-two, Charles Short and his family moved to Nashville and began the work of the Nashville Union Mission. A second heart attack as he began the work gave him time to listen to the still small voice of his Guide in his heart. Now, hundreds of men and thousands of dollars later, he has been "okayed" by insurance health examiners.

♦ **AFTER** lunch and a daily Bible study at the mission it's back to work for Short. Between phone calls there may be a visit to the nursing home or a trip to the feed store.

Two o'clock is court time. It may be a resident of the mission who was jailed for placing tracts in parked cars—forbidden by law—and was booked for vagrancy and loitering.

Talking with transients and others may require two or three hours during the afternoon. With his office moved downtown to the mission's new quarters on Seventh Ave., Short is able to reach more men, and, with an understanding heart, advise and help them.

If a man wants to remain under the "shelter and workshop" program, he may—if the housing limit has not been reached. Currently the mission can house thirty-five men, and of this number, only

eighteen can remain on as regulars. The others must move to give space for transients to get a bath, supper, bed, then breakfast.

When funds allow, the third floor of the mission will be made into a thirty-bed dormitory. For this the city requires an iron stairway up the three flights as a fire escape—cost: around \$1,000.

Later in the afternoon there will be hospital visits, then business regarding building materials for two projects. In addition to the mat factory, the mission is building a dormitory at the rehabilitation center on the farm near Nashville. The dormitory will house twelve men besides a supervisor and his wife. With a program of work, Bible study, fresh air and good food, needy men get a new lease on life.

Short may return to the farm toward dusk to attend to details. Friday nights he remains at the mission until ten and conducts the evening service. (Doris calls the preachers who speak on other nights.)

♦ **SHORT** has some help in all this. Staff member Bob McCann came to the mission for help and stayed three months before he made a decision. Afterward he told Short, "I had a feeling it was my last chance, so I took it."

Besides Short's wife, Doris, the mission's only other staff member (none of

whom is salaried) is Bill Crowe, rescue mission convert from Maryland. In his twenties Bill was an alcoholic, sleeping in parked cars, begging during the day for money that went for more booze. Through another derelict, he learned of "a place where you can get soup and coffee free if you listen to some talk about religion."

Since Bill found Christ as his Saviour at that mission, he held a job for a couple of years, married a young mission volunteer and is now in Nashville in charge of the Bible study at the mission.

Sundays find Short preaching at the mission or in a neighboring church. Often he's called on to conduct Wednesday night meetings in churches and make known the work of the mission. He's also a regular speaker at civic clubs throughout the city and conducts ten-day evangelistic campaigns all over the country.

The budget for today's work is staggering when compared with the budget for 1954, but the way in which the needs have been met has been encouraging. An eighty-year-old woman visited the services night after night and learned firsthand how lives and hearts were changed and new courage gained by hopeless men. She also learned that the mission was hard pressed for rent money, so she got a job earning enough money to pay the rent and still makes that a regular gift.

Around the country there are hundreds of other mission superintendents like Charles Short, depending on the Lord for support, on call twenty-four hours a day. They work in a world usually forgotten by society, but they carry on a ministry for men who need the one Friend who "sticketh closer than a brother."

END

SERMONBUILDERS

1. The now of salvation (II Cor. 6:2)
2. The now of cleansing (Isa. 1:18)
3. The now of sonship (I John 3:2)
4. The now of victory (Gal. 2:20)
5. The now of limitations (I Cor. 13:12)
6. The now of faith, hope and love (I Cor. 13:13)
7. The now of God's ability (Jude 24, 25)—Mrs. James R. Orwig

A bed but not sleep;
Books but not brains;
Food but not appetite;
Finery but not beauty;
A house but not a home;
Medicine but not health;
Luxuries but not culture;
Amusements but not happiness;
Religion but not salvation.
—Taken from a church calendar



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The Indian Sat Outside

By Dr. Walter L. Wilson

GOSPEL meetings were being held in a two-room country school house. There was quite an interest in the community, and the Lord was reaching many hearts.

Among those who came regularly and listened attentively was an Osage Indian named Joe. He spoke good English, and seemed to be a man of good standing in the village.

Joe had no religious training and was not a member of any church. He had no bad habits and thought that he was just as good as many of the church members he knew. I frequently talked with Joe about his need and tried to impress upon him that a good character did not necessarily indicate that he knew the Saviour and was God's child. He revealed no resentment at all in these conversations, but rather showed an interest which seemed to me to be mostly curiosity.

Each Sunday morning, as was our custom, we gathered around the Lord's Table to take the bread and wine in memory of the Lord Jesus and to show forth His death. The school house was not very large, and the number of converts had grown to where it was difficult to seat them all for the service.

On the Sunday morning in question, the Christians gathered, and among them came Joe. He took his place among the Christians, intending to partake of the Lord's Supper. Other unsaved friends had come, but they gathered in the second room because they felt they had no right to sit at the Lord's Table. I went to Joe and said to him, "Joe, there are so many Christians here to remember the Lord that I will have to ask you to give up your seat and step into the other room where the other unsaved people are. You see, Joe, you do not belong to the Saviour, and therefore have no right to partake of the Lord's Supper."

Joe slowly rose from his seat and walked over into the other room, and said to me, "Please let me have a chair near the door so I can see how you folks carry on this meeting." I was glad to do this, and Joe watched the proceedings carefully.

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At the close of the service, I went to speak to him again and found the tears running down his cheeks. He said to me at once, "If you shut me out from God's people, it must be that God will do the same thing. If you think I have no right at the Lord's Table, probably I do not have, and this frightens me. I want you to sit down and tell me just what is the matter, and how I can be fixed up."

I took my Bible, sat down beside Joe and explained to him that being a good man and living a clean life does not establish relationship with God. I read to him how Jesus said to Nicodemus, a splendidly good man, that he must be born again if he would enter the Kingdom of God. I read to him also I Peter 3:18, "Christ also hath once suffered for

SANCTIFIED

For their sakes I sanctify myself, that they also might be sanctified through the truth. John 17:19.

Do you remember, when Jesus was sitting with His disciples at the last supper, how He lifted up His voice and prayed, and in the midst of His prayer there came these wondrous words: "For their sakes I sanctify myself, that they also might be sanctified"? Is there anything in all the teachings that man has had from the lips of God that is nobler, that is more far-reaching than that—to be my best not simply for my own sake, but for the sake of the world? You can help your fellow-men—you must help your fellow-men; but the only way you can help them is by being the noblest and the best man that it is possible for you to be.—Phillips Brooks.

sins, the just for the unjust, that he might bring us to God."

Joe was listening with all his heart as I told him of the call of Jesus, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). I also told him that by trusting Jesus Christ with his soul, and by taking Christ as his own personal Lord and Saviour, he would be brought into God's family and would no longer be on the outside.

The Holy Spirit revealed this truth to Joe, the light and joy of heaven came into his face, and he trusted the wonderful Saviour with all his heart. The separation from the Lord's Table was the final act that convinced him of his need and made it easy for the Saviour to enter his heart and life.

If this true story throws light on your own spiritual need, we urge you to receive the Lord Jesus Christ as your personal Saviour now. Then write to MOODY MONTHLY, 829 N. LaSalle, Chicago 10, Ill., for helpful literature.

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YOUTH SUPPLEMENT



Teenage Invasion

By Jack Daniel

WASHINGTON, D.C., braced for an invasion.

A religious youth group had been talking for months about bringing in 10,000 teenagers from all sections of the nation, but now the invasion was only hours away. Police and fire departments had plans carefully laid. Hotels had space reserved for 9,000, and they expected the usual carefree and careless adolescents to wreak havoc on newly decorated rooms and carefully kept lobbies.

The invasion came off all right, but the fears of police, firemen, hotel managers and Washington in general were never realized.

Instead, Youth for Christ International's Capital Teen Convention set new records for teenage behavior, and the "whew!" that usually escapes a harried hotel keeper's lips upon the departure of

a teen group changed to "welcome back, anytime!"

♦ The difference was that these were the kind of young people who were out to change the public's impression of their age group. During the three-day convention almost all mention of gang fights, rumbles and other forms of teenage terror or tomfoolery were pushed off the headlines. In their place were accounts of singing, praying, testifying, Bible-carrying high school and college young people from forty-eight states and fourteen foreign countries.

As an invasion it was strictly the real thing.

Almost half arrived on special trains, coming from as far away as Los Angeles, San Francisco, Seattle and Portland. Dozens of chartered busses and uncount-



"We've arrived!" the delegates cry as they move into their hotel.



A few of the 10,000 who drank the 60,000 pounds of milk.

ed automobiles brought the rest of them.

Officials and reporters indicated their surprise at the difference between the Capital Teen Convention young people and the average senior trip crowd. As they lined up to board 240 city busses for a tour of the city, there was no pushing and shoving, and as they rode around Washington on a dank, dismal day, they sang and testified.

While the teen delegates got no more sleep than is expected on a week-end away from home, they did manage to keep eating—enough to feed an army division. Try this at your supermarket: a mile-and-a-half of frankfurters, 60,000 pounds of milk, 20,000 ice cream bars, 30,000 ice cream sundaes, 19,000 pies, 15,000 gallons of fruit juices, 38,000 pats of butter, 17,000 slices of roast beef, 13,000 pickles and 48,000 dinner rolls.

Milk was the official drink, and the American Dairy Association supplied the milk as well as a visit from Mary Sue Dodge, American dairy princess.

✦ For the teenagers who had plunked down anywhere from 24 to 180 dollars for the trip, it was much more than food, fun and sightseeing.

Reporters for Washington papers, wire services and national periodicals roamed through the crowds interviewing young delegates. One bright-eyed California girl summed it up for most: "I came to Capital Teen Convention so that I could go back prepared to serve Christ better in my high school."

Program personalities were picked to fit the daily themes. First day's accent was "You and Your Country." After General Chairman and Kansas Senator Frank Carlson had called the convention to order, he introduced the first night speaker, Secretary of Health, Education and Welfare Arthur Flemming. "You and

Your World" was the second day theme, presented by missionary-statesman Dr. Bob Pierce.

When Billy Graham was introduced for the closing afternoon rally, the jammed auditorium rose in a standing ovation worthy of a world leader.

At the close of most meetings there were decisions. "We're not interested in cold statistics on numbers of decisions," said Youth for Christ President Ted Engstrom. "But we are concerned that there be many hundreds of eager teenagers who know the warmth of heart that comes from finding Christ as Saviour and thousands who indicate their willingness to follow Christ wherever in the world He may lead."

✦ BIGGEST impression made by the teens was their orderliness and care for public and private property. Hotel managers made inspections to see what was missing from their stocks of towels, ashtrays and almost anything that wasn't nailed down.

"Usually we can count on fifty towels disappearing for every twenty-five student guests," said one. "In my hotel this time there was nothing taken. The only damage was a torn pillowcase a youngster wanted to pay for."

Another said, "I had two groups in my hotel this holiday season, yours and a small tour group of 50. . . I'd rather have 1,000 from Youth for Christ than a dozen others. What makes your kids this way?"

And the Youth for Christ leader took time to tell the hotel manager of the Christ who makes the difference for teenagers and hotel managers.

But the big test of this kind of conference is what happens when the sleepless teenager gets back home to school.

On his return to school one sharp young man sat in a study hall mulling

over the fact that God had told him to give his life for missions, and, before he got there, wherever it might be, to speak to his friends about Christ.

Bible open on his desk he sat waiting and praying. Before long ten buddies stopped to inquire about the big change in his life. Next day more than twenty wanted to hear how Christ could revolutionize a young person's life. The vice-principal suggested that as long as there was a Christian club in the school that this kind of individual effort wasn't needed. The young man explained that these teenagers had come to him and insisted that he tell them.

Next day even more came and he decided to move to the school library. There, sixty-three of his schoolmates came to question him. School authorities finally forbade him to meet with anyone to discuss spiritual things. The day after the ban was imposed another hundred came individually to get the word from this newly appointed high school campus missionary.

A youth pastor thanked a convention official: "Our youth group can never be the same after this."

The spiritual power didn't die out when the last meeting was dismissed. Every special train saw young people making decisions as the miles unwound.

One weary adult leader finally got his group settled down for the last few homeward bound hours when a young man came hesitatingly down the darkened train aisle toward him.

"Didn't I tell you to quiet down and get some sleep?"

"Yes," said the teenager, "but I'm not saved, and I want you to tell me how I can find peace with God."

And sleep was put off a little longer so the Saviour could make His way into another teenage life.

END

'TWEEN TEENS

Do It Yourself!

Hello!

This seems to be the "do it yourself" age. Every time I pick up a magazine, I find another article on how to have a terrific party or how to decorate your room so it looks like you or how to handle the problem kid brother or how to do a dozen other things.

The same idea ought to hold true in spiritual matters. You know, a first-hand experience with the Lord. But too many young people (and older ones, too, for that matter) depend on other people's spiritual experiences to keep them in touch with God.

Devotional books sell quickly and well; certain ministers, known for their spirituality, pack congregations, while others, just as much saints in the service of Christ, preach to small groups. You can find lots of books on the power of prayer, the benefits of Bible study, what constitutes a Christian life—and they are all good books. But who wants a book when he can have the real thing?

There is always a great satisfaction in doing something for yourself that would be easier to have someone else do for you. Like maybe baking a cake or painting a picture or building a house for your pup, with no mixes or fill in the numbers or kits to work with.

But the greatest satisfaction I know of is searching out the riches of the Word of God for yourself. This is why I know. In recent months I'd depended too much on others for my spiritual nourishment—and I don't think I was too well nourished. With the new year com-

ing up I decided that if I did nothing else at all I would "study to show myself approved unto God." That meant reading and re-reading the Scriptures and praying in all things with thanksgiving.

It hasn't been easy. Stay up a little later the night before and you just can't drag yourself out for that extra time of devotion in the morning. Or try to make another fifteen or thirty minutes to pray and read before you go to bed and something always comes up that has to be done before school or work the next day.

We wouldn't let something interfere with talking to our parents or a special friend with whom we enjoy being. Why is it we always let little things disturb our times for talking and listening to our Heavenly Father?

How do you have the "do it yourself" devotional life? The best way is to get the help of the Holy Spirit. Simply say, "Lord, You will have to do this for me. Help me to work out this problem so that I may spend more time with Your Word and with You."

If He takes you at your word—and if you mean business, He will—there may be some time-consuming activities He would rather you give up. But you won't miss them. Not when you have the joy and happiness of spending that time alone with the Saviour! And you'll be able to spread that joy and happiness, through testimony times, letters and conversations, helping others just as you have been helped in times past by other Christians.—M.W.

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I Resolve

WHEREAS my earthly career must be but a few short years and realizing the necessity of a zealous, concentrated and intelligent service for my Master;

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1. That with God's help I will live a true life, with one supreme ambition, namely, to do His will and spend my life in unselfish endeavor to present the gospel of salvation to mankind;

2. That I will live a quiet, restful life, not anxious nor restless, knowing that it is not by might nor by power, but by His Spirit that victory and success are won;

3. That I shall spend a portion of every day in devotional Bible study and communion with Him;

4. That I will abide in Him so that His presence and power may be revealed through me;

5. That my vision of the work and its need shall be as broad as humanity and the redeeming power of Jesus Christ;

6. That I shall be stable in my belief, tactful, a living sacrifice, but not fanatical;

7. That my ambition will not be greater than my judgment in caring for my body, so that I will be able to do the work to which He assigns me;

That I will live, at stated periods, close to nature that my body may be re-created and my soul refreshed;

8. That I shall endeavor to introduce at least one person to Jesus Christ each day and teach them to know Him as a personal Saviour. Where a conversation is either unadvisable or impossible, other means to the same end shall be employed, such as tracts or other religious literature;

9. That I will prize every individual, making no difference as to condition, education or position, knowing that the soul is of more value than the whole world, and that Jesus Christ came to save every sinner, "not willing that any should perish";

10. That I shall have true sympathy and compassion for all men, be patient with those who are thoughtless, ungrateful and critical, and ever seek to do for others as I believe Christ would do for them and for me;

11. That I will rely completely upon the Holy Spirit for guidance, instruction and power for service;

12. That these simple fundamentals shall be read at least once each week to the end that I may be "steadfast, unmovable, always abounding in the work of the Lord."

George T. Tibbitts

Available in tract form (under the title, "I Resolve") from the American Tract Society, 513 West 166th St., New York 32, N.Y. Used by permission.

this is my problem...



Dr. Ted Engstrom, president of Youth for Christ International, serves as guest counselor this month. He has addressed scores of youth meetings around the world and written a number of books for teens. In 1947 he directed the first city-wide crusade held by Billy Graham.

Q. I want to become a business man, but my father has other plans. He is a pastor and feels he knows what is God's will for my life. I don't dare say anything to him for fear of a misunderstanding, but I have no inner peace. Am I right in following his wishes?

A. Let's begin apart from your plans and your father's. Ephesians 2:10 states very clearly that you, as a Christian, should walk "in good works, which God hath before ordained." God has a definite plan for your life, and you have every right to find what that plan is and allow Him to "work it out" in your life (Phil. 2:12, 13).

I believe it's reasonable and scriptural to conclude that God deals with us personally as we seek His will. While in "the multitude of counsellors there is safety" (Prov. 11:14), in the final analysis, you and you alone must determine God's will for your life.

Of course, you must honor your father and not let this crisis in your life permanently injure your family relationship. Certainly God needs dedicated businessmen as well as ministers and missionaries. In time your father will see this.

Pray much; then have a heart-to-heart talk with your father. Ask him sincerely to pray with you for God's will, and not simply for his plans to be worked out. "My sheep hear my voice, and they follow Me" is Christ's promise.

Q. I am a Christian and I want to uphold the law, but do you think I should interfere if I see another person assaulted and robbed when I know there is danger of my getting hurt or killed?

A. I seriously doubt there is a hard and fast "yes" or "no" answer to this unusual question. There are certainly some scriptural principles to keep in mind. Galatians 6:10 says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Proverbs 24:11, 12 states, "If thou forbear to deliver them

that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it?" Finally, James 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

The other aspect of the question is: "What is the wisest thing for me to do in the light of circumstances?" Perhaps it would be to run to the nearest policeman! Recklessly throwing yourself into danger may amount to tempting the Lord. One thing is sure: As you walk with the Lord daily, He gives you wisdom even for these split-second decisions, and He protects you.

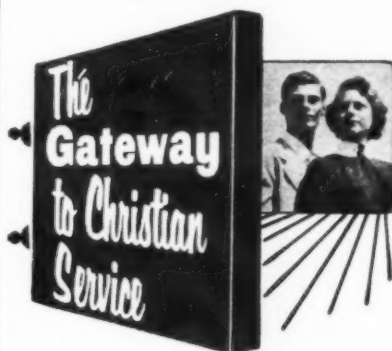
Q. I am going to school that I may serve the Lord. But I have to work part time, which takes away from my studies. Isn't it reasonable to believe that God will supply the necessary funds so I won't have to work?

A. God will supply your needs if you obey His will. "No good thing will He withhold from them that walk uprightly." (Ps. 84:11) Most students have to work to pay their way, and they solve the problem by careful budgeting of both time and money. Simply because you are dedicated doesn't mean that you can expect God to do for you what you must do for yourself. You and God must co-operate.

When was the last time you took inventory of yourself—how you spend your time and your money, and how you go about studying? Try reading Angelyn Dantuma's book, *A Student Plus* (Moody Press, Chicago, \$2.00). You'll find a wealth of material in it on budgeting your time and money.

Got a problem? How about sharing it? It'll help you and maybe someone else. No name necessary—just jot your question down on a card or letter and send it to Youth Supplement Editor, MOODY MONTHLY, 820 N. LaSalle St., Chicago, 10, Ill.

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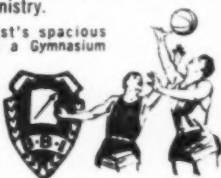
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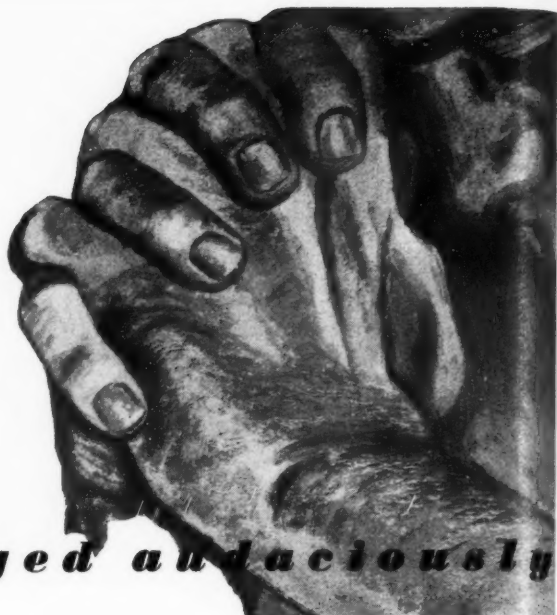
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THEY LIVE AGAIN!

the man who prayed audaciously

By Faith Coxé Bailey



THE room vibrated with angry German voices. The stern old man was declaring that his son must complete training for ordination as a minister.

"But I don't think God wants me in a parish, father. He's called me to be a missionary."

"My son switch from university to a . . . a missionary training school?"

"To specialize, father . . . to . . ."

"Visionary. Impractical. You'll throw away my money!"

The German youth paced the parlor rug, clenching his fists. Then he cried, "I won't throw away your money, because I won't take it. From this day on, I'll pay my own bills."

So the young fellow went off to school. In his dormitory cubicle, he worried about paying tuition, board and room. How could he manage? Then he had what seemed at first an audacious idea. Kneeling beside the window, he asked God for money—in simple practical phrases.

An hour later, a professor pushed open his door. An American guest lecturer had arrived and was looking for an interpreter. Yes, of course, he would pay—and very well!

♦ The young man's first mission was just across the Channel. He was sponsored by the London Society for Promoting Christianity Among Jews. But the society's restrictions hampered his urge to go to work at once. Retreating to a sea-coast village, he wrote a letter of resignation: "I must be free to witness to whom-ever, at whatever time and wherever God leads."

Now he was almost friendless in a country whose language he spoke badly.

He turned to God and prayed another audacious prayer for practical help. The village chapel called him as pastor.

As a pastor he agonized over the squalor and misery he saw all around him. Orphans there were caged behind fences with lunatics and criminals. He determined to rent a house and open a Christian home to feed, clothe and educate twenty homeless children.

He had no funds, of course. But neither would he ask any man for money. He would dare again to ask only God. His supporting text: "Open thy mouth . . . and I will fill it."

Sunday, he announced his plan. Along with criticism, he got ten shillings and a cook! The next day a couple volunteered their services—and all their furniture. All month gifts poured in. Two months later, February 1936, the missionary from across the channel rented an unwanted old row house, stocked it with used furniture and staffed it with volunteers.

The first years were bleak. Once he had ninety-six orphans in his charge and no funds. Desperately he prayed. Then a woman rapped on the door. Said she "was just visiting next door, and just dropped in with a little something." Her gift would pay all bills for two weeks.

♦ The young man who loved the children of his adopted country went on trusting God for everything. Money came in. He rented two more houses, gathered in more than a hundred children and was petitioned to leave the neighborhood. His homes were disrupting the town's inadequate water system.

Then he dreamed of a new building in a wide open place, with sea breezes and space for ball games. He asked God for

seven acres on a hill, a contractor to build the home and 10,000 pounds.

For thirty days he waited. Then a thousand pounds arrived in a plain envelope. A London construction man volunteered to superintend the building—without charge. He found the seven acres—Ashley Down, a treeless upland.

But the seawinds he dreamed of blew over it, and the owner said: "Had a dream last night. Heard a voice say, 'Sell to that preacher. Knock sixty pounds off every acre.'"

Six months later, God had sent 11,000 pounds for the building fund. On July 5, 1847, ground was broken.

Two years after that, all bills were paid, with 700 pounds left over. Three hundred boys and girls moved in.

♦ But this preacher who dared to ask God for anything was not stopped yet. By March 1862, three buildings squatted substantially on the Down—square, unornamental, practical as mutton, solid as the gospel—housing a thousand boys and girls.

Three years later, he determined to double that number! He spoke to God about it. Slowly, the money came in. By January, 1870, he saw five children's homes atop Ashley Down. Two-thousand-and-fifty boys and girls, from 6 weeks to 17 years of age, looked to him for three meals a day, clothes to wear and the only education they would ever get.

How did it all happen? Because one young German student dared to pray an audacious prayer. And to pray audaciously again and again. Who was this "father to the fatherless," this man still famed for his "life of trust"? His name was George Mueller. END

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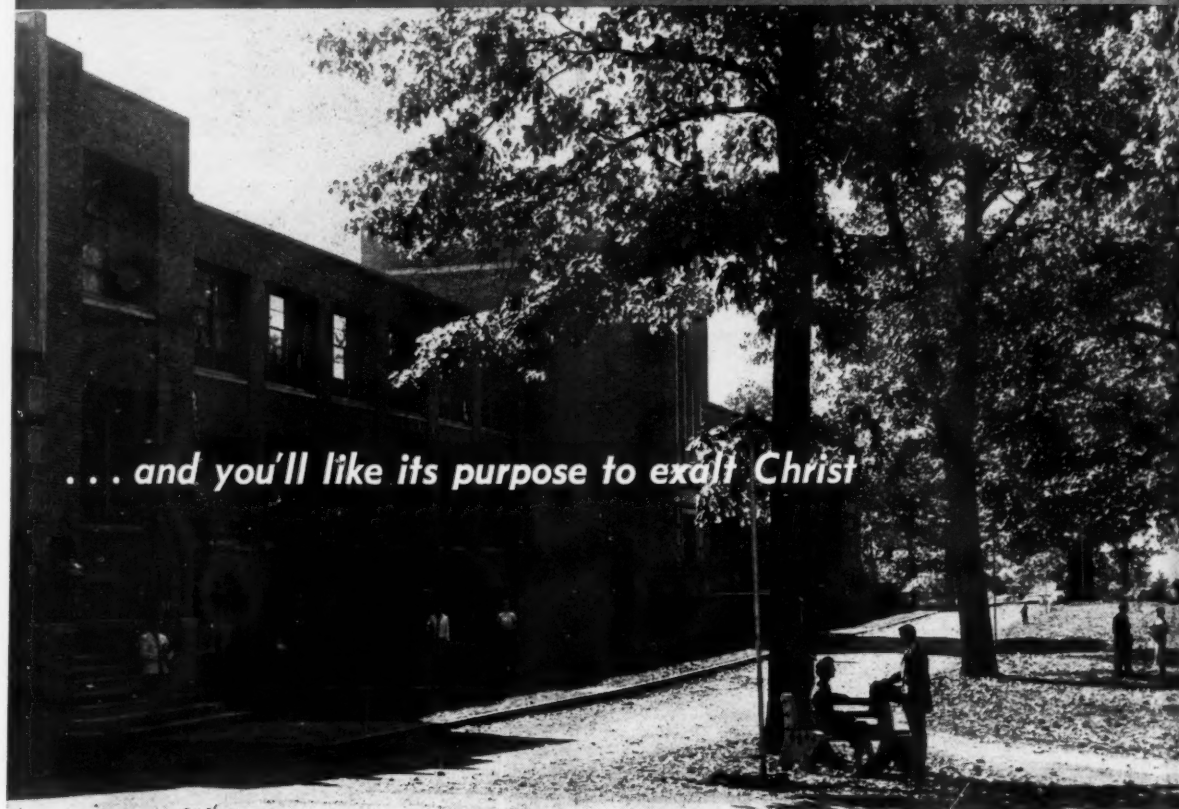
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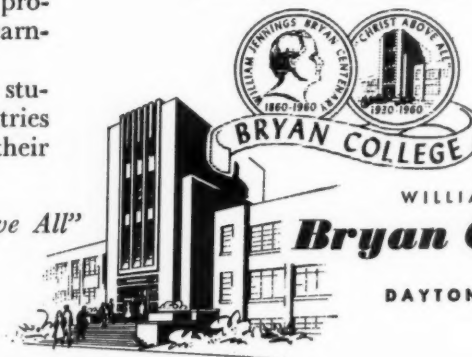
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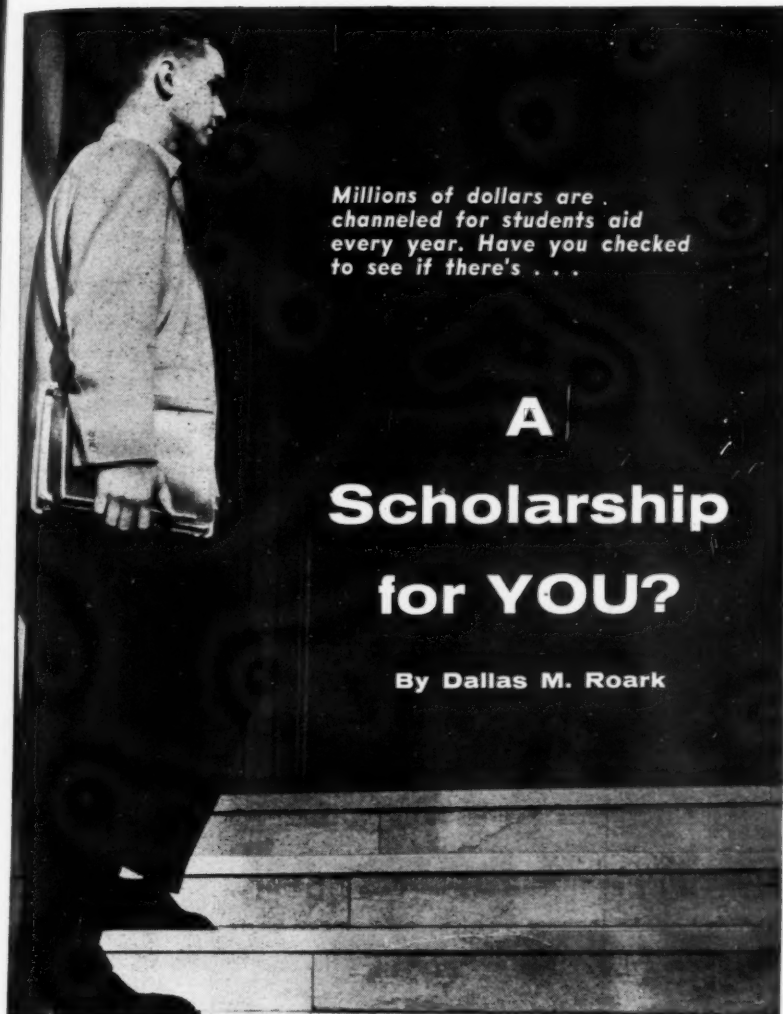


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By Dallas M. Roark

Luoma photo

MORE young people than ever before are going to college. Their parents are sending many of them; many others are working their way through. But many more participate in a scholarship program that amounts to anywhere from 50 to 110 million dollars.

Custodians of these scholarship funds say that every year thousands of dollars of aid go begging because young people simply don't know about it. The questions that follow are the ones most frequently asked about scholarships.

1. What are the chances of a scholarship in a Christian college?

The number increases or decreases depending on the area of study. The scale of opportunities runs from many in the area of science to a small number in religion or theology. Unfortunately, many Christian colleges are not richly endowed. Also the tabulation of scholarship opportunities among church-related schools is not complete. But the number of scholarships is increasing all the time.

2. What about the big corporation scholarships? Can they be used in a Christian college?

This is perhaps one area that smaller schools have failed to use. Many corporation scholarships can be used in the school of the student's choice. Thus it is possible to win a scholarship for any major—chemistry, physics, botany, social sciences—and use it at a Christian college.

3. Must your family work for the corporation?

Some corporations limit their awards to employees' children. But a great many open their resources to students who have no connection with the company.

4. Are all scholarships limited to certain areas of study?

A great many are. For instance, the Sears-Roebuck Foundation offers about 1,000 scholarships to farm boys and girls who want to study agriculture or home economics. General Motors and

Proctor and Gamble offer scholarships no matter what area of study is chosen.

5. Does my own denomination offer aid?

Many denominations do offer financial aid to needy students. Information can be obtained from the Board of Education of any denomination.

6. How can I find out about the scholarship aid?

There are a number of books available from a good library. One of the most comprehensive is the three volumes by S. Norman Feingold, *Scholarships, Fellowships and Loans*. The U.S. government published *Scholarship and Fellowships, Bulletin 1951, No. 16*, which can be obtained (\$.55) from your library or the Office of Education, Federal Security Agency, Washington 25, D.C. Another work called *Financial Aid for College Students: Undergraduate* can be obtained from the Government Printing Office, Washington 25, D.C., for \$1. The *National Register of Scholarships and Fellowships*, by Juvenal L. Angel, can be obtained in any good library.

7. What about other types of aids, such as loans and fellowships?

Fellowships are generally open only to graduate students. They are usually outright grants which do not require repayment. Loans, of course, have to be repaid. They are made at various rates of interest—sometimes none—anywhere from 1 to 5 per cent. It has been estimated that the average college has about \$40,000 to loan. The amount you may borrow depends on the college and your need.

Since 1959, about 1,200 colleges are participating in the new federal loan program for students. Up to \$1,000 a year can be obtained. These loans are administered by the college. Interest does not begin until the student's education is completed.

8. You've talked about "need" several times. What do you mean?

The administrators of scholastic aid are becoming "need" conscious. You must generally show that you really need aid. For instance, the National Merit Scholarship grants only a token award of about \$100 to applicants whose family have a substantial income. However, a needy student may obtain up to \$2,200.

9. When should I apply for a scholarship?

About a year before entry into college. Awards are announced anywhere from March to June for the following school year. The earlier you apply the better. So, get busy!

KNOW YOUR CHRISTIAN SCHOOLS • No. 4

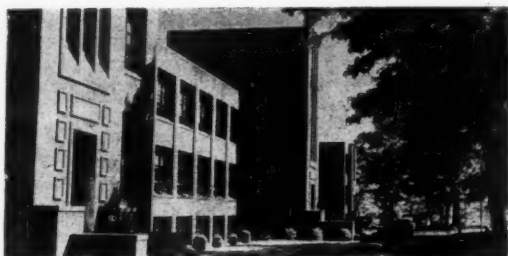
A Photographic Quiz

Do you know your Christian schools? Here is another picture quiz showing scenes from three schools together with important facts about them. How many can you identify?

1.



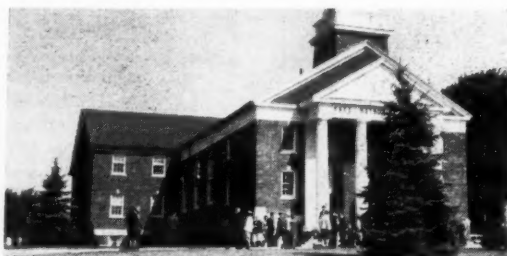
This school, located in the Middle West, is fifteen years old March 17. Current enrollment is 189, and courses include Bible, missions, Christian education and music-Christian education. The president has a brother who is president of a West Coast Bible school.



2.

This co-ed school, founded in 1930, is situated in the town famous for the Scopes monkey trial of 1925. The prosecuting attorney, for whom the school is named, died there just after the trial ended. Students include representatives from twenty-nine states, six foreign countries. Majors include liberal arts, Bible, Christian education, teacher training.

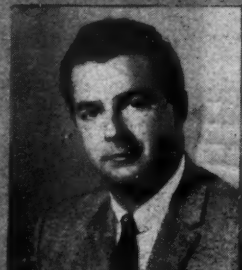
3.



Pearce Memorial Church is on the campus of a co-ed liberal arts college in upstate New York. Founded in 1866, this college has a current freshman class of 125 and offers majors in English, history, religion, music education, chemistry, math and nursing. It is church-affiliated.

Compare your answers with those on page 103. For a convenient reference file on Christian schools, clip this quiz and others to appear in coming issues.

Of special interest to
GIRLS
Graduating
from high school!



A Message from the
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Those of you who will soon be graduating from High School are undoubtedly wondering about furthering your education.

For the girl, choosing a school is perhaps more difficult than for a boy. You must seriously consider type of courses available, accommodations and location.

Both you and I realize that oftentimes a girl finds her partner for life at a Christian school. This is as it should be.

And at John Brown University, surprisingly enough, there are three boy students for every girl student enrolled.

You may wonder why. Primarily I would suppose because John Brown University is in Arkansas. And to the average individual Arkansas sounds like such a "far-away and remote place in the middle of nowhere."

Or perhaps you may have thought that John Brown was an agriculture or engineering school.

While it is true these courses are taught at John Brown, a glance at the following page will show why you have a Wide Selectivity of courses.

This coupled with exciting campus life and a Christ centered program should make you want to consider John Brown University as your school for further training.

Write to me requesting our special information kit for girls.

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President

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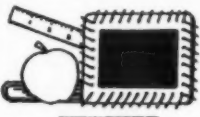


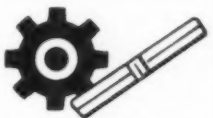



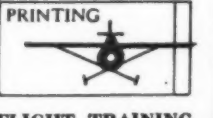




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What Does the Bible Say?



By Anthony C. Capon

SINGING has always been one of the delights of the people of God. At the Exodus, Moses led the people in a song of praise. At the end of the Bible, the redeemed sing for joy before the throne of God. There is something wrong with the heart of a Christian who has no desire to sing!

John Bunyan, in his *Pilgrim's Progress*, brought Christian through conviction of sin, and much distress, to the Cross where his burden fell away. "Then," he tells us, "Christian gave three leaps for joy, and went on, singing..."

Remember, God wants to hear you sing! See, for example, what He says of His servants in Isaiah 65:14. What will they do, and what will make them do it?

Or see Psalm 96:1,2. What are we three times told to do? What kind of song are we to sing? And what will this "show forth"?

♦ WELL, what are we to sing about? We have already seen that it is to be "salvation." Now look up Psalm 66:2. You will find something most important. What should we sing about, according to this verse? We should not be singing about ourselves, but first of all about... what?

I believe there is a tendency today for Christian songs to be more taken up with the Christian than with Christ. Let us love best the songs that speak most gloriously of Christ, the ones with less "I" and more "He."

In Psalms 30:4, 59:16 and 89:1, you will find various qualities of the Lord that we should want to sing about. What are they?

When should the Christian sing? We noticed that Bunyan's Christian sang by himself as he went along the road, praising God. Think of David out on the hills with the sheep, singing to the music of his harp. No doubt we owe some of

his wonderful psalms to those days of singing to the Lord in solitude.

The Christian should sing when he is with some fellow-believer, or with a group of Christian friends. What example of this is found in Acts 16:25? Who were singing? What was their theme? And when and where were they? Notice that their singing was interspersed with prayer.

Another example of the small group joining in hymn-singing is the well-known one in Matthew 26:30. It was not a joyful occasion. What was about to happen? But since God never changes, He may be praised at all times! Do you sing with your Christian friends?

And then there is singing by the whole Christian congregation. You will find it in Colossians 3:16. Notice that their singing was not to be a kind of selfish entertainment, but was to serve a useful Christian purpose. What would the Christians do for one another by their singing? Do you notice also the three kinds of songs that are mentioned? And what is said in the last part of the verse about the way the congregation should sing?

♦ I THINK one thing you will notice about all the singing in the Bible is how genuine it was. Singing was a sincere and whole-hearted expression of the joy of the Lord, a tremendous witness to the unbelieving world. Think of two ways in particular that this genuineness showed itself.

First, see in our verse from Colossians to whom the Christians were to sing. For whose ears were the songs intended? (See the end of the verse.) Do you find the same thing in I Chronicles 16:9?

There is today too much singing simply for our own enjoyment (because singing is fun) instead of for the Lord's pleasure. Guard against this in yourself, and make sure that when you sing, it is for Him.

Second, take note of the fact that in the Bible people always sang *intelligently*. They knew and thought about the meaning of what they were singing. Our Colossians verse said that the Christians, through their songs, were to teach each other. This means that the songs contained real teaching and also that those who sang and those who listened thought about the words carefully.

What does Paul say in I Corinthians 14:15? What did he want to sing with? You can see that Paul was against any praying or singing that was thoughtlessly carried on. How is the same point made in Psalms 47:7?

✦ SINGING is a God-given gift, and His own appointed way of uttering praise. Let us just see the part singing will play in the life of the saints in glory. Turn to Revelation 15:2, 3. Here you read of triumphant saints enjoying their reward? What victory had they won? Every one of them is now a musician! Which instrument can they all play? End of verse 2. Every one is a singer! Verse 3. What two songs do they all sing?

You will find the song of Moses in Exodus 15:1-19. It is the song that was sung after the Egyptian army was drowned in the Red Sea and the children of Israel were saved. Verse 1 will tell you the theme of the song; what was it? The song of the Lamb is given to us in Revelation 5:9. What has He done for us that forms the main theme of the song? So we may look forward to the time when the courts of heaven will ring with our songs also, echoing the praise of the Lord Jesus Christ.

✦ FINALLY, one or two practical remarks.

1. Never let your singing become just a matter of having fun and enjoying yourself. Always ask the Lord to help you to sing "unto Him."

2. Form the habit of singing to the Lord on your own, whenever you have opportunity. Learn some of your favorite hymns by heart. And even in public places you can "make melody in your heart" (Eph. 5:19).

3. Try always to think of the words you are singing, so that both you and others may be edified by them.

4. If you have a good voice, dedicate it to the Lord. Pride is of the devil, so never glory in what is, after all, God's gift to you.

"Sing unto God, sing praises to His name; extol Him that rideth upon the heavens!" (Ps. 68:4). END

Answers to "Know Your Christian Schools," page 100

1. Detroit Bible Institute, Detroit, Mich.;
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the last word

Napoleon Bonaparte, the famous strategist of France, said, while waiting for death: "I die before my time, and my body will be given back to the earth. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ!" . . .

M. F. Rich, an atheist, cried, "I would rather lie on a stove and broil for a million years than go into eternity with the eternal horrors that hang over my soul! I have given my immortality for gold, and its weight sinks me into an endless . . . hell."

Sir Thomas Scott, on his death-bed, said, "Until this moment I thought there was neither a God nor a hell. Now I know and feel that there are both, and I am doomed to perdition by the just judgment of the Almighty."

Dwight L. Moody . . . exclaimed, "I see earth receding; heaven is opening. God is calling!"

John Wesley . . . said with confidence, "The best of all is, God is with us!"

Mrs. Catherine Booth, wife of the Salvation Army general, said joyfully, "The waters are rising, but so am I. I am not going under, but over. Do not be concerned about dying; go on living well. The dying will be right."

What a difference in these famous last words! Do you know why? The Bible has the answer.

"He that believeth on the Son [Jesus Christ] hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on Him" (John 3:36).

—Nathanael Olson

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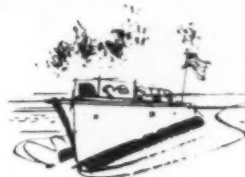
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